Reformed Devotions

BEING A

COLLECTION

OF

The best HYMNS, PRAYERS, and other SPIRITUAL EXERCISES, for all occasions, composed

BY

Divines of the Church of ENGLAND,

AND

FOREIGN ASCETICS,

Laud.	Cosins.	Tillotson.	Stanhop.
Featley.	Hammond.	Patrick.	Jnet.
Duppa.	Taylour.	Kettlewel.	Hickes.
Whitchcot.	Bernard.	Bennet.	Nelson.
Wettinghal.	Scot.	Th. a Kempis.	Gothair &c.

THE WHOLE

Corrected, and Improv'd

By Joseph Wasse, Chaplain to his Grace the Duke of *Kent*, and Rector of *Aynho* in *Northamptonshire*.

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TO

THOMAS CARTWRIGHT Esq;

Member of *Parliament*

FOR THE

County of *Northampton*;

AND TO

The HONOURABLE

Mrs. *CARTWRIGHT*,

These *Reformed Devotions*

ARE

Humbly inscrib'd by

The EDITOR.

BRITISH MUSEUM

THE PREFACE

To the READER.

IT has long been a complaint among Understanding persons, that the Forms of private Devotion were generally so much below the stile, and character of other Writings, as to become in a great measure useless to the holy purposes for which they were intended. Either the Method was unnatural, or imperfect, which made them all confusion, at least defective in many useful particulars; or, they were mixed with Controversy, and fill'd with texts of Scripture misapply'd. Those who drew them up were unacquainted with antient Liturgies; and the Majesty of the better sort was often lessen'd by little affectations of Wit; as if their Writers had not been in earnest. What is call'd verse in them is said to be utterly void of life, and Emphasis, and such as cannot be accounted the language of the affections. Some are suited to no particular Case, but are equally applicable to all, even the most opposite Circumstances. Not a few are reckon'd falsely copious, abounding in variety of words unsupported by fresh matter; and common thoughts are so often deliver'd in Philosophick terms, that the greater part of those that use them may justly be said to pray *in an unknown tongue*. The folly and Enthusiasm with which most of the Foreigners abound, is never to be mention'd without censuring the negligence of those who pretend to reform them and wondering at the easiness of the Publick; from whose acceptance they have receiv'd the Sanction and Authenticity of repeated impressions. Now because an *Index expurgatorius* is not sufficient for the amendment of these things, and because no small regard is had to Authority, I have made choice of the most approved Authours of both Communions, of the most celebrated peices written by them, and the most affecting passages only of others, and digested the whole into a body under certain heads; not only for the assistance of the unlearn'd, but that the Learned also may see what *improvements* this noble subject *is further* capable of. And I flatter my self, that, in a Work made up of so many sorts of Composition, and Forms of different length, there will something be found agreeable to every Age, Capacity, and even the present humour and disposition, as well as the leisure of Persons of Condition; all which things are in vain expected from the labours of a single Authour how eminent soever.

I must here be so just to the Honourable Mrs. Cartwright, the greatest Female Name in Letters, the reproach of our Sex, and the Glory of her own, as to acknowledge, this Design could hardly have been executed without her assistance; for no Libraries I am acquainted with furnish any thing considerable to an Undertaking which requires so many scarce, and valuable moderns; so that, however the part I have in this Work may happen to be receiv'd, the Publick stands indebted to her Ladyships

Closet for near a hundred Authours which have been consulted to render it less defective. I wish I could have added, they had been also found as complete and finish'd, as they are numerous; that I might have laid them before the Reader without interpolation. But there was an absolute necessity of taking away foreign matter, expunging the little antitheses, and restraining the wandrings of those who lose their subject in the pursuit of a single Metaphor, to say nothing of the more heinous faults already specify'd. How far the following Papers answer this design I leave others to judge; all I shall say is, that I have not any where knowingly made an omission in the sense, or what is truly emphatical; and have been always careful in my alterations to preserve the manner, and spirit of the Authour; often supplying his defects from other parts of his writings, and in ways not far distant from the beauty of the Original. Upon the whole, I have taken great freedom with some of the best of those which adorn this Collection; and I therefore make the acknowledgment that I may become answerable for every such Correction as is not well grounded. If any one shall think I have not been severe enough, he must consider, it was no part of my intention to make the Prayers *my own*, much less to make them *equally perfect*; but only to *contract*, and cloath them in such a dress as is not inconsistent with variety, and *personal distinction*. As to the disposition of the whole, that is no way essential, but may be alter'd at discretion, and every one may, by an Index, give the Book such a form as best may suit his Spiritual purposes. After all, if the Reader shall not think fit to use these Prayers without further improvement, of which they still are capable; he may serve himself of them notwithstanding, by treating them as *Meditations* proper to stir up and awaken *devotional sentiments*; for which end he certainly has the noblest materials that ever were made publick. And upon that account, but much more for my attempt to remove obscurity, lightness, indecency, and unmeaning expressions from Private Worship, I hope I am entitled to his pardon.

But I must not here dissemble an Objection against all Undertakings of this Nature, which contain addresses of a considerable length; namely, that they seem to fall under the Censure past upon the *much speaking* of the Heathen by our Lord. And this receives no small Countenance from the practice of many excellent Writers of our Church, as Laud, Cosins, Hammond, Duppa, Andrews, *&c.* who are observ'd to affect a concise, Laconic manner in their several Collects; the best of which are reserv'd for another Volume. To set this matter in a clear light, I take it for granted, that the Syriac word our Saviour us'd upon that occasion is exactly render'd βαττολογίαι, though we find it not in any profane Authour before St. Matthew. It must be also granted that this errour of the Gentiles *chiefly* relates to the request of things *needful*; this the Context makes undeniable. It is further evident

evident from Christs own practice, that the Jewish worship was not chargeable with this absurdity; for he us'd their great Hallel consisting of about 67 of our verses, and besides the Jews are not here taxed for it. In the last place we are sure part of the sin at least, consisted in the use of many words upon a supposition of their being more effectual. Thus far the Way is open, and the only question is, whether βαττολογίαι in the former part of the verse, be in all respects, precisely, the same as *much speaking* in the latter, and certainly the causal particle γὰρ implies the affirmative; for our Saviour adds the reason why the Gentiles Battologize, *they think* says he, *that for so doing they shall be heard*; whereas did the latter word πολυλογίαι denote any thing different from βαττολογίαι, it had never been given, or could have been apprehended as a reason of the practise represented thereby. But still, however this parity of sense be requir'd by the Argument, yet will not the words by any means accord; for βαττολογία properly means, not to speak much only, but to speak negligently, without any regard to what we say, or to whom we speak; and this is the very thing that pinches the Commentators: they know the Argument requires one thing, and the Letter another, and therefore, as their Way is, they explain the Text from reasons, and Hypotheses. But a procedure of this kind is utterly precarious, and what will convince no man that understands the original; for that of necessity requires that the subsequent word be restrain'd by the sense of the foregoing one in this manner: When ye pray, be not as the Gentiles who multiply petitions for things temporal *without Devotion*; for they imagine they shall be heard *purely* upon the account of their using many words. And therefore it is no *much speaking*, or many words that stands condemn'd; but *much speaking* separate from that affection and disposition of heart, which the wisdom, and Majesty of God requir'd of them. They pray regardless of him they pray to: regardless of his Wisdom who only knows what they want; and this they do, because they think the service of their lips alone, without any spiritual qualification, is sufficient to merit a hearing. But lest the Reader should be still in suspense, let us see whether an instance or two of a like insertion will not determine him. In Matt. v. 20. then, we have these words, *If ye love them which love you, what reward have ye?* Here the sense manifestly requires the word μόνον, *only* should be understood: if ye love them *only*, as the following verse makes undeniable; and the not observing this makes Dr. Hammond's Paraphrase defective. Again Mat. ix, 20. For it is *not ye* that speak. That is, not *only* ye, but the H. Ghost also. And, xii, 7. *I will have mercy and not sacrifice*; that is, when both cannot be had. Let us now hear what the Antients offer towards the silencing this scruple about long Prayers, and then consider how far the interpretation I have given is supported by the practice of Heathen Worshippers. I lay no great stress upon Suidas, Hesychius, and the Etymologicon who

render βαττολογία by ἀργολογία, and ἀκαιρολογία without naming any Authour, becauſe I think they follow *Chryſoſtom* and *Cyril*, who both derive it from *Battus* a writer of Hymns full of Tautology; the former indeed has βαττάλυς as he is quoted in the *Catena Poſſini*, which relates to quite another thing; but ſeeing the *Catena* of *Nicetas* reads Βάττυς, I think it ſhould thus be corrected παρὰ τὸν βαττολάλυν, which word is to be found in the Gloſſaries publiſhed by Labbee. But to proceed, *Chryſoſtom* there places Battology in the asking things inconvenient; ſuch are temporal power, victory, riches, and the like; and thus far the Context warrants his explication; but when he adds, without aſſigning any reaſon, that our Lord ſeems alſo further to command us not to *make long Prayers*: long, ſays he, *not as to time, but in the length and multitude of the expreſſions*, as do alſo *Cyril* and *Athanaſius*, I cannot come in to his opinion, becauſe it is not only groundleſs, but inconſiſtent with his former aſſertion. *Origen*, who was an abler judge of the ſenſe of Scripture than all the three, in a Diſcourſe upon the Lords Prayer ſays, the Errour of the Gentiles conſiſted in this: *they were not ſeverely careful of themſelves*, μὴ μεμισοπονηρίας; *or of the Words of Prayer in which they addreſſed*: particularly, *for that they uttered things corrupt, and vitious, low, mean ſentiments, blame-worthy, and utterly diſagreeable to the Divine Purity*. And again; *thoſe Heathens bateolize, who not having any notion of what is truly great or the proper ſubject of a heavenly requeſt, make temporal, outward bleſſings the matter of their Prayers*. Here we have a regardleſs, inconſiderate way of ſpeaking, and the requeſting things inconvenient aſſign'd as the ſin of Idolaters. *Cyprian* glances obliquely at the point in his account of the Laws and regulation of Prayer, exhorting men to *avoid a noiſy loquacity in the ejaculation of thoſe petitions whoſe modeſty*, ſays he, *rather ought to recommend them*. and to the ſame effect alſo *Tertullian* ſpeaks; *not as if we thought God was to be approached with a Crowd of Words*. This advice of theirs ſeems rather to be grounded upon Job xxxv, 16. and Eccleſ. v, 2. than upon the Text we are conſidering. But then as to negligence, or want of Devotion the other member of Battology, which the Ancients expreſs by φλυαρίαν, and the Syriack Verſion by ܫܦܝܪ babling, he goes on thus: *we muſt apply to the work of Prayer with our whole heart. Away with every ſecular conſideration: let the mind at ſuch a juncture think of nothing but that it prays. —for it is not the ſound of our Voice, but the Soul and Spirit which is to draw near unto God with ſincere application. How ſlothful a thing it is to wander, and ſuffer our ſelves to be drawn aſide by fooliſh and profane imaginations; as if any other conſideration ought more particularly to challenge our thoughts, than this, that we are ſpeaking to God. —We are to think and do what is ſpiritual; becauſe we are not our own, but are bought with a great price.* By

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the way I think the word *magno* which is wanting in the Original ſhould be omitted, as it actually is in ſome of the beſt Manuſcripts of this Authour, and Tertullian; the Apoſtles argument no way requiring it. But laſtly, to confirm the explication of St. Mat. vi, 7. I obſerve that the Prayers of the Gentiles are actually faulty in thoſe two particulars which *Origen* takes battology to imply. The Hymns then aſcrib'd to *Homer*, but which are much older than *Thucydides* have only two petitions for Virtue in them: the *Carm. Sæc.* of *Horace* has only two Verſes, and that of *Catullus* hardly one that relate to any thing Spiritual. The Hymns of *Onomacritus* LXXXV in number and writ 500 years before our Saviour ſpoke theſe words, are almoſt entirely made up of *different names* of the ſame God, which is tautology it ſelf. In two places the Authour prays in as many Verſes for *a holy, and reaſonable life*; once againſt *unlawful deſires*, and once that *a ſtop may be put to the attempts of treachery and wickedneſs*. And I dare venture to affirm, that all the requeſts of this kind in the Tragic Poets, and *Callimachus* will hardly make ten lines. Moſt of them relate to *periſhable things*, and are either meer names, or an inſipid ſtory of the Acts of their Idol, altogether incapable of raiſing any devout affection in the mind of the Worſhipper. therefore Prayer among the Gentiles was very little the work of the heart, either in reſpect of the Speaker, or the things he utter'd. Their petitions are juſtly charg'd by the Fathers with immodeſty, as being often importunate, and redoubled without any reſerve to His Wiſdom who only knows our Neceſſities; and to whom, even Nature it ſelf might have taught them to leave the time, the manner, and the meaſure of what they intreated. And to ſhow all this was not the effect of *chance* or *careleſneſs* in the Writers that are extant, and to prevent any ſuſpicion that the remainder were leſs imperfect, I obſerve that they ſeem ſolicitous not to omit any *Title*, and think the efficacy of their Prayers depended upon the full enumeration of every name, and expected to be heard for this kind of much ſpeaking. They all believ'd their Gods were ſlow of hearing, and upon the account of ſleep or abſence unready to aſſiſt them. See *Athenæus* vi, 14. And this opinion of neceſſity led them to make repeated out-cries, and as it were inculcate their deſires, as did Baals Prophets. And that many Synonimous words were thought *eſſential* to Worſhip the following paſſages taken from the moſt celebrated Writers evince. *Callimachus* purſuant to this notion makes it one of the requeſts of Diana that ſhe might equal her Brother in the number of appellations, as if thoſe were ſo many tokens of honour, Δὸς πολυωνυμίαν. the power of Alecto is thus complemented in Virgil, tibi *nomina mille*, and the Worſhip of Bacchus deſcrib'd by Ovid, *Thuraque dant, Bacchumque vocant, Bromiumque, Lyæumque* &c. Additur *his Nyſæus &c. Et quæ præterea per Græas* plurima *gentes Nomina Liber habes.* And *Onomacritus* ſeems to value himſelf upon the account of this tautology. Βαῖν γεγῶὼς

Ἐς πλειτλὼ ἀγίων πολυπειλιλον ἐρχοφάνταις, And ſo careful are they not to offend in a matter of ſuch high conſequence, that when they have no time for babling, or when the fineneſs of their compoſures forbad it, we ſhall find them nevertheleſs guarding againſt the diſpleaſure that might ariſe upon the omiſſion of a legal title in this manner, Ζεὺς, εἴτ' Ἀΐδης Ὀνομαζόμενος φίργεις; ſo *Euripides* cited by *Clement* of *Alexandria*. Thus alſo, Ζεὺς, ὅστις ποτ' ἐστὶν εἰ τόδ' εὐ-- Τῷ φίλον κεκλημένῳ Τοῦτό νιν προσπίπτω *Æſchylus*. Among the Latines the very antient form of Devoting a City runs thus, *Dis pater. Vejovis. Manes. ſive. vos. quo. alio. nomine.* fas. *eſt.* nominare. Macrob. III, 9. &, *Tu Lucina dolentibus, Juno dicta puerperis, ſis* quocunque *placet ſancta* nomine, *Catul.* and, *Sive tu Lucina* probas *vocari Seu Genetyllis*, and elſewhere, *Matutine pater, ſeu Jane* libentius *audis*, Hor. ſee alſo *Nonnus* Dionyſ. XL. p. 1041. M. Capella, *Apulejus* Met. VI. p. 112. but eſpecially R. M. Maimonides in Mor. Nev. I, 58. where we find the Worſhippers of the true God in Arabia indulging the ſame liberties in their Prayers which are therefore later than the days of *St. Matthew*. Let us now ſupport theſe Authours of leſſer weight with the judgment of *Socrates* the beſt of the Heathens, whom *Plato Cratyl.* 275. introduces in the manner following: *Indeed were we truly wiſe, we ſhould account it the righteſt thing in the world to confeſs our ignorance of the Gods: to own that we neither know any thing concerning them, nor by what names they call one another; which whatever they be, are certainly proper. and the next prudential ſtep I take it is, that ſince* the Law *has taught us to pray, and directed under what appellations the Gods delight to be invoked, it is our duty to call upon them accordingly; as having no further light into the matter. And, in his Treatiſe of the chief good of Man: Let us begin the Diſputation about pleaſure with Aphrodite the Goddeſs of it; but whoſe true name is Hedone —for the* awe, and reverence, *I have to the* names *of the Gods is more than human, and* exceeds *the higheſt pitch of* fear; *ſo that I now call Aphrodite,* ὅτι οἰκείην φίλον, *juſt as ſhe pleaſes.* And hence it appears, with how much reaſon our great Law-giver taxes the folly of Idolaters, who thought to be heard upon the account of *meer* tautology; when without any Devotion they recited a Catalogue of empty Names, and made themſelves the Judges of what they really wanted; and this contrary to Natural reaſon, and in oppoſition to the Maxims of their own Teachers. See *Pindar.* Ol. VII, 47. *Plato* p. 550. 811. & p. 363. Ed. Francof. 1602. I have now done with the Objection, and ſince all the practical points relating to prayer are become trite and meer Common Place, I ſhall preſent the Reader with the moſt noble ejaculations of the Heathens, and ſome of the moſt elaborate Compoſitions of Antiquity, in order to recommend the enſuing Performance. That which of all others deſerves the firſt place is what was formerly made uſe of in the Publick worſhip of the Lacedæmonians, and in all probability

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deriv'd from *Lycurgus* who liv'd 900 years before our Lord, about the time of the Prophet Elijah; it was to this effect, as Plutarch acquaints us; *that they might be enabled to bear injuries.* And the second to this in time are some in *Pindar.* Ante Chr. 489. *Grant, that I may please thee, O God* Pyth. 1. agreeably to which the *Authour* of *Wisdom* IX, 10. *Grant me wisdom, that I may know what is pleasing unto thee.* Again, Nem. Od. VIII. *Grant I may void of Envy and Flattery tread the paths of Candour and sincerity all my days: that I may not entail dishonour on my posterity. Be Gold or Lands the option of others, whilst my whole study is to oblige my Countrey: and may my last hours be spent in extolling whatever is praise worthy, and in cloathing the wicked with ignominy.* Nor is this of *Cleanthes* to be pass'd over in silence: *Lead me O Jove, and thou imperial Fate wherever you assign my station: Chearful I follow; should I be so recreant as wish I might not, follow I must notwithstanding.* In *Æschylus* a Tragœdian of the same Age, and a remarkable instance of tautology, we find words to this effect: *grant a happy issue to these* moderate *petitions, that I may see thee determine this affair.* Coeph. 784. in the Supplic. *O King of Kings, of the blessed most blessed; and of perfect strength and power the most perfect, be thou intreated, and let it come to pass: defeat the Injustice thou abhorrest.* Plato 360 years before Christ concludes a Philosophical discourse in the person of Socrates in this manner. *Grant me the beauty of the* inner man; *and that all the outward things I possess may conspire with, and be subservient to those within. Let me account the wise the only rich man, and give me just so much as none but the temperate are able to enjoy.* Tim. p. 1059. In Apolog. Soc. p. 15. *Let my defence succeed as pleaseth God.* In another place, he prays that God would favour him *with the discovery of truth*; ; as also do *Numenius,* Euseb. Præp. XI. p. 537. and others of that School in conformity with their Mr. Apollonius who in the words of *Philostratus,* prays, that Justice may take place, and that the Laws may not be violated: that wise men may be poor, and the rest of mankind rich without deceit. and elsewhere, *O ye Gods give me what is* convenient *for me.* In like manner the Emperour *Julian* prays for a good life: a more perfect knowledge, and a divine Spirit, an easy dissolution, and, if possible, a continual abode with the Sun. and in another place after some tautology to Cybele, he concludes; *fill the world with Good, and give to all men felicity, the summ and perfection of which is the knowledge of God: grant that all and singular the people of Rome may wipe out the stain of Atheism* &c. *and may truth in whatever doctrines relate to the Gods, perfection in divine worship* &c. *a glorious death without pain attended with a happy assurance of my passage hence unto you be the chief reward of my service unto thee.* I place these writers out of their order because they are only transcribers; especially *Philostratus* who

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seems to parode that of *Æschylus*, Πολλῶν γὰρ ἐσθλῶν τὴν ὄρεξιν εἰλόμην, or else to have read the passage of *Wisdom* already cited, or it may be heard of the Christian Prayer for the Catechumens: *give them those desires of their heart which are for their advantage.* *Euripides* about the same time has only this one: *do thou, O Jupiter accept my Offering — and send light into the hearts of those who seek to learn from whence the troubles of life arise: what is the root of evil, and to which of the Blessed their sacrifice will be so acceptable, as to procure them rest from their sorrows.*

The Prayers made use of by the Romans about this time, are general requests for temporal things; health, and outward prosperity, victory and the like, and therefore do not deserve any place in the present design; but however to show they were very careful not to fight against God, and also because it may serve to illustrate and confirm the story of Balaks endeavour to curse the people of Israel, I shall present the Reader with a form of Evocation much to the same purpose, from *Sammonicus Serenus*, which was made use of in the third Punic War. *If there be any God: if there be any Goddess in whose Worship are the People and City of Karthage: and thee more especially who undertakest the defence of this City and People: I beseech, intreat, and request of you, your favour, that ye would forsake the People and City of Karthage, relinquish their place, their Temples, their Worship, and utterly abandon them: that ye would pour upon that People and City Fear, Dismay, Oblivion: and having delivered them up, vouchsafe to come over to me, and mine: and may our Place, Temples, Religious Worship, and City be more acceptable to, and more approved of by you: and do ye preside over me, and the People of Rome, and my Soldiers; that we may know and understand* [as much] *which thing if ye shall do, I vow unto you Temples, and festival Solemnities.* About the year 370 after Christ, *Ephraim Syrus* has left us some things in the Devotional way; the Syriac Manuscripts differ exceedingly from the Greek which I follow; but the nature of his Composition is such as there is no fear he should suffer by a double translation. "*I have sinned against Heaven, and before thee,* O "Lord, the Almighty God, *and am no more worthy to be called* "*thy Son,* nor to look up to the *height of Heaven* because of the "*multitude of my Transgressions*, nor to mention thy glorious "name with my sinful lips. I have render'd my self unworthy both "of Heaven and Earth, by provoking Thee, the Gracious Master, "to anger. I beseech Thee, O Lord, I beseech Thee *cast me not* "*away from thy presence,* neither go from me lest I perish; since "if thy Mercy had not been my protection I had already perished, "and been even now *as the Dust before the Wind,* as one who is "*no more seen.* From the time of my departure from thy ways, I "have been utterly estranged from happiness; which I indeed imagined was to be found in a sinful Course, which upon experience "I find is bitterness it self. From hence forward, I trust, thou wilt

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"in thy favour enable me to attend to the work of my own Salva-
"tion. And now, I fall down, humbly beſeeching Thee to ſuffer
"thy hand to lead me who have gone aſtray from the Paths of
"Righteouſneſs. Pour upon me the multitude of thy mercies as
"on the *Prodigal Son*; for I have diſhonour'd my life by laviſhly
"miſpending the *Riches of thy grace*. Have mercy upon me, O
"God, and remember not my paſt Offences. As thou hadſt mer-
"cy on the Harlot, the Thief, and the Publican, ſo alſo have mer-
"cy upon me. Theſe, when upon Earth were condemn'd of all;
"but thou Lord haſt receiv'd them among the Inhabitants of Pa-
"radice. Accept alſo the Repentance of me thy *unprofitable Ser-*
"*vant*, in like manner condemn'd of all; for thou cameſt, O Lord,
"*not to call the Righteous but Sinners to Repentance*; therefore
"to Thee belongeth Glory for ever." To this period I think we may refer thoſe XVIII Pſalms publiſh'd by *La Cerda* under the Title of *Solomons Pſalter* which are mention'd in the Synopſis aſcribed to *Athanaſius*, and by *Zonaras* on the 59 Can. of the Council of Laodicea, which he thinks was directed againſt the uſe of them in Publick Worſhip. They are no way more conſiderable than the 151 Pſalm in the LXX; but ſince becauſe of their antiquity they found a place in that very ancient Manuſcript given by *Cyril Lucar*, which we call the Alexandrian, I ſhall oblige the Engliſh Reader with a Tranſlation of one of them.
"1. Why ſleepeſt thou O my Soul, and praiſeſt not the Lord?
"2. *Sing* ye a *new Song* to the Lord, *who is worthy to be praiſed*:
"Sing, and watch with all attention; for a ſong of the whole heart
"is acceptable unto God. 3. The Righteous alway remember
"him, and acknowledge the Judgments of the Lord. 4. The Juſt
"man *deſpiſeth* not the *chaſtning of the Lord*: his delight is ever
"in the preſence of his God. 5. The juſt man when he ſtumbleth
"magnifies the Juſtice of the Lord, and in his fall obſerveth what
"God will do unto him. 6. He *looketh to the place from whence*
"*cometh* his *Salvation*. 7. The faithfulneſs of the Juſt is with God
"their Deliverer: habitual ſin dwelleth not in his houſe. 8. He
"ſearcheth it, that he may take away iniquity in the day of his fall.
"9. He attoneth for his errour by faſting, and humbling his Soul.
"10. And the Lord cleanſeth every holy man, and his houſe.
"11. The Sinner falleth and curſeth his life, and the day of his Na-
"tivity, and the *ſorrows of her that bare him*. 12. He addeth ſin
"to ſin all his life long. 13. He falleth, and *great is his fall*, the
"deſtruction of the ſinner ſhall be without remedy for ever. 14. In
"the Viſitation of the Righteous he ſhall not be remembred.
"15. This is the *portion* of ſinners *for ever*. 16. But thoſe who
"fear the Lord ſhall ariſe to life eternal; and their life ſhall be in
"the light of the Lord, and ſhall never be extinguſh'd". The next piece of this kind we meet with is a Prayer compos'd for his own private uſe by *Auſonius* a Chriſtian Poet, Preceptor to the Emperour *Gratian*, and Conſul of Rome about An. Ch. 379. which, being ſtrip'd of its poetical colours, runs thus in perfect confor-

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mity with the Antient Liturgy. "O Lord Almighty, who art "known to me [1] only in the *Worſhip of the Spirit*, unknown to "the Wicked, and unreveal'd to none of the Righteous: the God "without beginning or end: before all ages paſt or to come: whoſe "Form, and Greatneſs no mind is able to comprehend, no tongue "to expreſs! Thee the *Son* alone has a right to ſee *face to face*, to "ſit at thy *right hand*, and to be preſent to the manifeſtations of "thy will. The *Son*, and He only, the great Architect of all things, "and Cauſe too of the Creation; the *Word of God*, himſelf alſo "God: previous to that Univerſe which he made to exiſt: *begot-* "*ten* at a time when time was not. Before light he was, and ere "the *morning* Sun *aroſe* in Heaven. Without his interpoſal no- "thing was done: *by him all things were made*: his Throne is in "Heaven, Earth and Seas are made his Footſtool, together with "the impenetrable void of obſcure night. Ceaſleſs He vegetates "all things, imparting motion to unactive matter: God of the *un-* "*begotten Father*. He, offended at the apoſtaſy of a rebellious "People, called the Gentiles into his Kingdom, that he might be "worſhipp'd by a holier Offspring, the *Children of Adoption*. "Him our Fore-fathers were permitted to behold; the ſight of "whoſe Godhead exhibited the Father. He *bore our infirmities* "and by ſuffering the ignominies of a cruel death, has taught us the "return of our Soul to the enjoyment of *immortal* life; and that "the Body alſo muſt enter the Heavenly manſions, and leave the "*Chambers of the Grave* open to an unpeopled Earth. O Son, of "the Father moſt high, *by whom cometh Salvation*: to whom "the Unbegotten hath *committed all his power*, and fill'd with the "enjoyment of his own bounty, envies nothing; do thou open "a way to theſe my Addreſſes, and lay them in thy Fathers pre- "ſence.

"Grant me, Father, I beſeech Thee a reſolution impregnable "to all the offers of ſin, and turn from me the poiſonous influence "of the Serpent. [2] Is it not enough that he ſlew *Eve*, and added "her ſeduced husband to his Conqueſt? Let us, the poſterity of the "tranſgreſſion, a generation foretold by the infallible Prophets, "happily avoid the Snares laid for our Salvation by the Murderer. "Make plain before me the Way, which after the diſſolution of "this frail body, leads to the bright Regions above; into which "the holy *Patriarchs*, and the *fiery chariot* with intire *Elijah* are "fore-enter'd, and the whole Man of Enoch who pleaſed Thee "was taken up. Give me, O Father, the *refreſhment* of that ever- "laſting light I hope for. [3] If I have not called the unhearing Stone "to my Oath: If, under the acknowledgment of one Altar, that "of the adorable Myſtery, I bring the Offering of an *unſpotted* "Life: If I know and confeſs Thee, Father of one begotten Lord "and God, and Him who *proceedeth from both*, the Holy Spirit "who *moved upon the face* of the Deep; pardon my offences: "purifie, and *renew* a troubled *Spirit*. If I ſeek not unto Thee "with the blood of ſlaughter'd beaſts, or attempt the diſcovery of

"thy

"thy will by their entrails: If, however prone to offend, I abſtain "*from evil*: if I rather covet to be approved, than be confi-"dent I ſhall upon trial be ſo, let my Confeſſion merit thy "acceptance. As I abominate the *frailty of the Fleſh*, and repent "in ſecret: as I anticipate the puniſhments to come in the deep "and inward horrors that rack my Conſcience: As my wounded "Spirit labours under the ſtripes of its own guilt; ſo do Thou "grant, O Lord, my requeſt, and *fulfil* theſe *my petitions*. Grant, "I may neither greatly fear, nor covet any thing on Earth; ac-"counting that ever ſufficient for me which really is ſo. Let me "not deſire that which is diſhoneſt, and become the cauſe of ſhame "and *confuſion of face* to my ſelf. Never may I *do ſo* to any "man, as I would not at the ſame time *he ſhould do unto me*. "And, foraſmuch as the diſtance between real and ſuſpected Guilt "appears inconſiderable, ſuffer not my Innocence to be truly "charg'd, nor unjuſtly queſtion'd. Withhold from thy Servant the "*power*, and opportunity of doing evil, and indulge the continual "privilege of an ability to do good. In Diet, in Apparel mode-"rate, let Frugality regulate my expences. May I be dear to my "Friends, and free from any wound in that name of tenderneſs. "Unhurt in body, or mind, let every *member* continue to perform "duly *its office*, and never be wanting to any occaſion of life. "To theſe, add, I beſeech Thee the Bleſſing of Peace; let me "dwell ſecurely, unaffected with the pomp and ſplendour of hu-"man greatneſs; that ſo when my laſt hour approaches, ſupported "by the conſcience of a well ſpent life, I may neither impatiently "wiſh for, nor fear the *diſhonours of the body*; rather, when, "through thy merciful indulgence I have reaſon to think my ſelf "cleanſed from unknown ſin, help me then to deſpiſe whatever "may befal us: to contemn all things, now that the expectance of "a happy ſentence is become my only ſatisfaction. In the mean "time, whilſt thy *Judgment delayeth its coming*, and the great "*Day* is further put off, defend thy Servant againſt the ſoft inſi-"nuations of the Evil one, *who lieth in wait to deſtroy*.

"Theſe my intreaties, devout, but fearful, as the Iſſue of ſorrow "and guilt, do Thou, O merciful Redeemer preſent before the "eternal Father, and make effectual; for Thou art *God, and Lord*, "the Counſel, the Glory, the Word: true Son of the true: light of "light; who reigneſt with the *everlaſting Father* for ever. Thee the "Sacred hymns of *David* unanimouſly celebrate, and all the Faith-"ful cry *Amen*". Compare the paſſages mark'd 1, 2, 3, with *Conſtitut.* VIII, 15. 2 *Prudent.* Hymn. ante Cibum VI. 185. 3. *Conſtitut.* VIII, 37. VIII, §. 12. After the Goſpel had enlightned the world for ſo many ages, we need not wonder that even the Heathens ſhould grow aſhamed of the *Hymns* uſed in their worſhip, and endeavour to draw up Forms not altogether ſo liable to exception as the former; accordingly *Proclus*, who flouriſh'd in the year 500; in one addreſs'd to the Sun after ſomething Preſatory, has theſe words. "*But thou, image of God the Parent of*

"*all*

"*all things*, and *lifter up* of Souls, hear, and cleanſe me from eve-
"ry ſin. Accept the Supplication I make with tears: Heal the
"*Wounds of my Spirit*: render favourable the all-ſeeing eye of Ju-
"ſtice: deliver me from puniſhment, and make thy Law the anti-
"dote of Evil my Governour. Purge and Diſperſe darkneſs, the
"bane of mankind, and kindle thy *pure light* in my Soul. Grant
"me health and ſoundneſs the foundation of [temporal] bleſſings:
"fame and renown, that I may ſing thy praiſe in the way of our
"Anceſtors. And, if it ſeem good unto Thee, O King, give me
"thoſe *abiding Riches* which are the fruit of godlineſs; for Thou
"canſt eaſily do all things, ſtrong and boundleſs is thy Might.
"But, if my ſtars threaten any thing pernicious, let thy influence
"overrule it". In another to the Muſes; *he deſires they would extinguiſh in him the too great affection for earthly things: that he may be raviſhed with the doctrines of Philoſophy, and that he may not be led aſide from the paths of light by heterodox and ſuperſtitious perſons: that they would lead him to the clear underſtanding of what he reads, and that ſo he might not be wanting in the knowledge of God and man; leſt ſome evil Dæmon* (ſays he) *detain me in the Waters of Lethe far from the ſeat of the bleſſed.* About the ſame time and almoſt in the ſame manner (An. Chr. 540.) *Simplicius* concluded his Commentary on *Epictetus*:
"I beſeech Thee, O Lord, the Father and Guide of our Under-
"ſtandings, that we may continue mindful of that high extraction
"wherewith Thou haſt enobled our Nature; and that thou wouldſt
"ſo *Cooperate* with *us* Free Agents, that we may be purify'd from
"the defilements of the Body, and every unreaſonable deſire: that
"we may ſubdue and govern them, and uſe their miniſtry in the
"laudable manner we ought. We alſo further intreat thy aſſiſtance,
"in order to the exact amendment of our Soul, and the Union
"thereof with thoſe things that really exiſt, by the light of Truth.
"And laſtly, I intreat *the Saviour*, that he would take away the
"*veil of darkneſs* from our ſpiritual *eyes*, that we may clearly diſ-
cern both God and Man". The Reader ought to be told that much of *Proclus* ſeems to be borrow'd from *Syneſius* Biſhop of Cyrene An. Chr. 500. who far excells theſe and all other Writers of Hymns, but his expreſſion is a little too Platonic, and his African fervour knows not the reſtraint of Liturgic forms.

About the year 800 we may place two Prayers aſcrib'd to *St. Baſil*, who flouriſh'd in the year 300, preſerv'd in a Manuſcript of *Nicetas Choniates* an Authour of the year 1200 in the Bodleian Library. *Dr. Hammond* has tranſlated one of them in *P. Cat.* the other, which is ſaid to be us'd by him before the Holy Sacrament is as follows. "I know, O Lord, that I *unworthily receive* thy
"unſpotted blood and precious body. and I am guilty, and *I eat and*
"*drink my own* condemnation, *not diſcerning* the body, and blood
"of thee, O Chriſt, my God. However, truſting in thy mercies, I
"come unto Thee, who haſt ſaid: *He that eateth my fleſh and drink-*
"*eth my blood, dwelleth in me, and I in him.* Open therefore, Lord,
"thy

"thy bowels of Compaſſion, and make not the ſinner an example "of thy Vengeance; but *do unto me according to thy mercy*; and "grant that theſe holy things may be unto me for the health and "purification: for the *illumination*, defence; the ſalvation, and "the ſanctifying of Soul and Body: that they may avert every "vain imagination, *evil work*, and the diabolical influence that "operates by the mind in my *bodily members*: let them become "unto me Confidence in Thee, and Love towards Thee: Let "them be effectual to the amendment of Life; a ſafeguard and pro-"tection, and the increaſe and conſummation of Virtue unto me: "the fulfilling of thy Commandments, the *Communion* of thy *ho-"ly Spirit*, a Proviſion for life eternal, an acceptable defence at "thine awful Tribunal; and neither avail to my Judgment, or "Condemnation". See *Conſtitut.* VIII, 14.

And this may be ſufficient to give the Reader a taſt of the manner, in which the wiſeſt Heathens, and the Primitive Chriſtians perform'd the duty of Prayer, I come now in the laſt place to repreſent a little of what is *moſt peculiar* to them, and remote from our ſervice; in that of the *Jews*, and the rather, becauſe they are for the moſt part in Hebrew, and for that reaſon very little known among us. The moſt ancient and beſt of them are thoſe tranſlated by the Learned Dr. Prideaux in his *Connection* of the Hiſtory of the Old and N. Teſtament: the moſt obſervable paſſages in them are; "Thou, O Lord, raiſeſt the dead to life, and art mighty "to ſave: Thou helpeſt up thoſe that fall: Thou cureſt the Sick: "Thou looſeſt them that are bound, and makeſt good thy word of "truth to thoſe that ſleep in the Duſt — Bleſſed art Thou, O Lord, "who raiſeſt the dead again to life, — Bring us back to the obſer-"vance of thy Law, and make us adhere to thy Precepts; and do "Thou, O our King, convert us unto Thee by perfect Repentance "in thy preſence. Bleſſed art Thou, O Lord, who vouchſafeſt to "receive us by Repentance. — To all generations will we give "thanks unto thee, and declare thy praiſe, becauſe of our life which "is always in thy hands, and becauſe of our Souls which are ever "depending upon Thee, and becauſe of thy ſigns which are every "day with us, and becauſe of thy wonders, and marvellous lov-"ing kindneſſes, which are Morning, and Evening, and Night, "before us continually. Thou art good, for thy mercies are not "conſumed: Thou art merciful, for thy loving kindneſſes fail not. "— For all theſe thy mercies, be thy name, O King, bleſſed, and "exalted, and lifted up on high for ever". Moſt of theſe, and ſome of the following ones were uſed in our Saviours time, and the Method of their worſhip was this: When they were call'd upon to pray, they ſaid: "Thou haſt loved us, O Lord our God with an "everlaſting love: thy Compaſſions have greatly abounded toward "us. O our Father, our King, *for our Fathers ſakes* who truſted "in Thee, and were by Thee taught the ſtatutes of Life. In like "manner be Thou alſo gracious unto us, O our Father: O Father "moſt merciful: O Thou compaſſionate one, vouchſafe us thy pity,

"and

"and put into our hearts to know, perceive, fulfil, learn, teach,
"keep, execute, and perform all the words of the doctrine of thy
"Law in Love; and enlighten our hearts by thy Law, and cauſe
"them to cleave to thy Commandments &c." after this they re-
peat the Decal. & Tephilin. viz. Exod. xiii, 3. — 10. and, 11
— 16. Deut. vi, 4. — 9. Deut. xi, 13. 21. The expreſſion *for the ſake of our Fathers* run through many of their private Forms, and diſtinguiſhes the Publick ones from thoſe of the Chriſtian Church. Conſtitut. vii, 33.

Eternal Saviour, the God of our holy and blameleſs Fathers. And, again, viii, 12. *we farther offer unto Thee for all thoſe holy perſons who have pleaſed Thee from the beginning of the world, Patriarchs, Prophets* &c. with all whoſe *names thou knoweſt*. In like manner, in a Prayer compoſed by the moderns for the uſe of the Jews of Spain: "O Lord my God, and the God of my Fa-
"thers Abraham &c. we humbly beſeech Thee for the *merit of*
"*them that ſleep in Hebron*, thy Lovers and undefil'd ones: for
"the *merit* of Abraham's binding his only Son upon the Altar for
"a burnt Offering, undefil'd, holy and pure: for the merits of thy
"Prophets, even *Samuel*, and *Elijah*; and for the merits of all the
"righteous Saints, who in every Generation have been ſheilds to
"Iſrael: for all theſe we humbly beſeech Thee to calm the raging
"of the Sea &c." After rehearſal of the Phylacteries while the in-
cenſe was offer'd, the Talmudical Writers acquaint us the Anti-
ents ſpoke to this effect: *Truth, and permanency, ſure and abid-
ing, and upright and faithful, and beloved, amiable, and delight-
ful, and terrible and glorious, good and acceptable is the word* [in the Phiacteries] *for us, for ever and ever. The truth of the everlaſting God our King, the Rock of Jacob, the ſheild of our Salvation for ever and ever* &c. And then: "Be pleaſed O Lord
"our God with thy people Iſrael, and with their Prayer, and *re-*
"*ſtore the ſervice* to the Oracle of thy Houſe. and in the cloſe:
"we praiſe Thee who art the God of all Fleſh, our Creatour, and
"the maker of all the Creation &c. Preſerve, and keep us, and
"*turn back* our *Captivity* to the Courts of thy Holineſs." In the
laſt place the Worſhippers add: "Appoint goodneſs, and peace,
"and bleſſing, grace, mercy, and compaſſion for us, and for all If-
"rael thy people. *Bleſs us*, O our Father, *even all of us as one*
"*man* with the light of thy Countenance &c. in the Book of life
"with Bleſſing and peace, and ſupport, let us be remembred and
"and written before Thee." In their books of private Devotions the following one, for the beginning of the year, is moſt remark-
able. "O Lord our God, we humbly beſeech Thee to place *thy*
"*fear* over all thy Works, and thy dread over every thing
"thou haſt created. Let thy works fear and bow down before
"Thee. May all thy Creatures perform whatever is acceptable in
"thy ſight, as knowing Thee, the Lord our God, and the glorious
"power of thine hand, the exceeding *ſtrength of thy right hand*,
"&c. And we beſeech Thee to ſend the *glory of the Lord* to thy
"People:

"People: a Praiſe to them that fear Thee, and Hope to thoſe "that ſeek Thee, and the *opening of the Lips* to ſuch as wait for "Thee, &c. May the appearance of the *Son of David* be ſuddenly, "even in our days. Then ſhall the Righteous fear and rejoyce &c. but the ungodly ſhall *vaniſh like ſmoke*, and the Government of the Proud fade away. "Then, O Lord, thou alone ſhalt reign over all "thy Works in Mount Sion the Tabernacle of thy glory, and in "Jeruſalem the *City of thy Holineſs*, &c." Sometimes at the end of a Prayer we meet with theſe words. *Bleſſed be thy name, O Lord God, for 'tis Thou only that canſt anſwer Prayer.* See *Conſtitut.* VII, §. 34. at the end. They have alſo a private Confeſſion compos'd alphabetically which is call'd *Viddui*, and contains the names of ſeveral ſins; but it is tedious and without any art, or alluſion to any remarkable Cuſtom, and therefore I ſhall mention only that which was us'd upon the Day of Expiation. "Lord, I have offend-"ed, I have been rebellious, and have ſinned before Thee, I and "my Houſe: I beſeech Thee, O Lord, forgive now the offences, "rebellions and ſins which I have offended, and in which I have "rebell'd, and which I have ſinned before Thee, *I and my Houſe*, "according to what is written in the Law of Moſes thy Servant: "*for in that day he ſhall make atonement* &c." and the People anſwer'd: *Bleſſed be the glorious name of his Kingdom for Ages, and to Eternity.* At the time of their going out of the Synagogue. "It is our duty to praiſe the *Lord of the Univerſe*, and "magnifie the Creatour of the World; becauſe he has not made "us like the *reſt of the Nations upon Earth*, and becauſe he has "given unto us another kind of portion than to them; a heritage "vaſtly different from what they poſſeſs. For they *bow down* "*themſelves* to Vanity, and things that *are not*: to Man, who is "duſt and blood, and meer gall: to fleſh, nakedneſs, worms, and "Corruption. --But we bow down, and proſtrate our ſelves be-"fore the King that rules over thoſe whom Kings obey: *who ſit-"teth upon the Cherubim*, the God of Armies, the Lord of Lords, "who created and *ſpread out* [as a Curtain] *the Heavens*, and the "Hoſt thereof, revering his ſanctity: Heaven and Earth, and what-"ever is found therein, *the Seas and all that in them is.* To him "alone belong Majeſty, power, and excellence, praiſe, glory, eter-"nity and honour; for he ſuſtaineth Heaven and Earth. Thine, "O Lord, is Dominion, Rule, and Supreme authority over all: "[thine are] *riches and honour* From him proceed life, peace, "wiſdom, prudence, all things: He Commandeth, and with his eyes "obſerveth every thing. He is our God, and the God of Hoſts, "eſtabliſhing all things, confirming all things, *conſuming all things.* "The length of his days know no end, nor can his years be ac-compliſh'd. --Bleſſed be his name who hath choſen us for his own portion, and prepar'd us for his Service: In him alone we hope and confide: we wait for his mercy and bounty, and in his Sal-vation we place our truſt. His immeaſurable Name only, *and no other*, we declare and praiſe Morning and Evening; for he

"truly

"truly is our God, and *none other* beſides him". *Conſtitut.* VIII, 38. VII, 35. VIII, 41.

And thus I have endeavour'd to give ſome account of, and to vindicate my deſign; as alſo to lay before the Reader the ſtate and condition of Prayer in former ages; and this not for the excellency of the forms then made uſe of, but that he may ſee they cannot abide the compariſon with thoſe before us, and be convinc'd he has the greateſt reaſon to thank Almighty God for the labours of thoſe who have carried theſe holy exerciſes to a pitch unknown, as far as appears, to the Jews, or the Fathers themſelves; much more to the imperfect addreſſes of the beſt of thoſe that *ſat in darkneſs, and the ſhadow of death*. And I doubt not but he is before me in the following Corollaries.

I. That the Heathens were become wholly immers'd in ſenſe, and had forgot there was ſuch a thing as a human Soul: that morality was in a *gradual* decay from the time of their earlieſt writer, and arriv'd at its loweſt ebb in the time of our Saviour. For beſides the few paſſages quoted, we find nothing Spiritual in their Prayers. No confeſſion of Sin: no thankſgivings: no deſires of aſſiſtance to perform their duty: no mention of humility, watchfulneſs, or ſelf-denial: no deſires of a happy exiſtence after death.

II. From the great ſuperiority of the Jewiſh Prayers to thoſe of the Heathen it is apparent, that natural Religion was far better preſerv'd among the former, which is an addition to the many arguments which prove they really were intruſted with the Oracles of God.

III. The amendment of Heathen worſhip after the Goſpel ſhows to what it was owing; and from the Books of Jews and Heathens it appears, that the New Teſtament could not be written by Man: the number, clearneſs, reaſonableneſs, and ſanctity of its Precepts relating to Prayer have no parallel, in all the profane Writers.

IV. By the fineſt paſſages in the Jewiſh Prayers, ancient and modern, it is certain the Liturgy of the Conſtitutions is vaſtly preferable to them; and I cannot but wiſh our excellent Common Prayer were perfected from it; that for the *Conſecration* of the *Elements in the holy Sacrament* particularly. But I muſt no longer detain the Reader from the peruſal of what I have been ſo long recommending; which that he may uſe to the Glory of God, and his Souls health, by making it the Rule of his life as well as his Devotion, and adding to the beſt of words ἐκ πράξεων interceeding deeds, with St. Clements Gnoſtic, is the hearty Prayer of his

Humble

Servant

THE EDITOR.

8 NO 55

An Office for Sunday,

Week I.

Read *Nelſon's Meditation* upon the *Love of God*, and *Thankſgiving*.

For the Love of God.

Bennet.

O HOLY and gracious Lord, who art infinitely excellent in thy ſelf, and without meaſure bountiful and compaſſionate towards the Sons of Men; and haſt prepared for them that love thee ſuch good things as paſs Man's underſtanding; inflame our hearts with fervent love towards thee, that we may worſhip and adore, and ſerve, honour and obey thee, who art the only proper Object of our Love. Fill us with raviſhing Admiration of thy tranſcendent Perfections, and thine unſpeakable Mercy both to our Souls and Bodies. And let the Contemplation of them fill us with ſuch Devotion towards thee, that we may never forget thee by intemperate mirth and pleaſure in any other Enjoyment. Oh that our Affections might be ſet on fire; that our hearts may burn, and be the Sacrifices of Love, and the flames of them may be ever aſpiring upwards in purſuit of thee, and never reſt till they arrive at thy Preſence in a bleſſed Immortality! Grant that our Devotion may increaſe and tend towards Infinity, ſince

whatever is leſs than infinite, is not worthy of thee. Make our Souls warm with an habitual Zeal, that our Love may be perfect, and caſt out Fear and Sloth, and produce in us an earneſt endeavour to promote thy glory, a conſtant deſire of pleaſing thee, and a great tenderneſs of offending. Grant that we may deteſt, and abhor all thoſe things which alienate our hearts from thee: that we may forſake our own Eaſe, and Goods, and Friends, and Life it ſelf, when we cannot keep them without diſobeying thee. Oh that we may teſtify our Love by a conſtant deſire of enjoying thee; that we may delight in frequent converſe with thee here on Earth, in earneſt Prayer and pious Meditation, in daily hearing and reading thy holy Word, and a conſtant attendance on thy ſacred Altar! But eſpecially, may we thirſt after the Fountain of Life, everlaſting Glory, and thy Preſence in Heaven, where are pleaſures for evermore. Grant this for Jeſus Chriſt his Sake.

Or this.

Goth.

I Know and confeſs, O moſt Gracious Lord, that thou art in Goodneſs infinite as well as in other Perfections: I acknowledge thee my Creator, and am fully convinced that I enjoy no bleſſing, but what is the effect of thy Power and bounty: I know thou art the end for which I was created, and that I can expect no happineſs but in thee: I know that in meer Compaſſion to rebellious Mankind loſt in ſin, Thou didſt vouchſafe to ſend thine only Son the Lord of Glory, by his humiliation to exalt us to everlaſting Life: that thou haſt

haſt provided me with helps ſufficient to Salvation: that thou art long ſuffering, and in pity deferreſt to puniſh; upon theſe and many other accounts I confeſs it my Duty, and my Intereſt to Love thee.

What reaſon, O my God and Father, have I then to reproach my ſelf, when I can make it a queſtion, whether Affection has been ever truly Maſter of my Heart? upon a retroſpect of my Life, I find all the powers of my Soul have been too often under the influence of Self-love. As for all the Talents thou haſt committed unto me, I cannot find upon ſtating my Accounts, but that human, worldly Motives have had the greateſt ſhare in diſpoſing of them: ſo that inſtead of having been under the univerſal Command of holy Charity, the great Body of my Practiſe has been ſwayed by a contrary Principle.

What can I ſay of the general Method of my Life, which has been to conſult Inclination and to follow the Bent of my own Diſpoſition, without any reflection upon thy bleſſed Will? What can I ſay of all that I have done upon the impulſe of Humour and Paſſion: of that which I have done for intereſt, a vitious modeſty, or to ſatisfy a covetous and worldly Spirit? if all this be ſet aſide, how very little is the remainder, wherein I have had no other intention but to pleaſe thee? So very little, that I have all the reaſon imaginable, to lament my ingratitude, in having lived ſo many Years in the neglect of that *Firſt and greateſt of thy Commandments.* For this my heinous offence, O God, I moſt humbly implore thy mercy; which were it not infinite, I ſhould not after ſuch an intolerable neglect, ever have the confi-

dence to appear before thee. But now, O Lord, give me I beſeech thee a new and freſh argument of the greatneſs of thy Mercy in the forgiveneſs of this my Sin, which I confeſs unto thee, which I abhor, repent of, and firmly reſolve againſt.

Confirm this Mercy to me, by Communicating ſuch effectual powers to my Soul; that I may be hereafter faithful in this weighty particular. My Life will be no bleſſing to me, if it be continued upon any other terms; for what can addition of Days profit me, if they be to the increaſe of my Iniquity in continuing the forgetfulneſs of Thee, the great end of my Life? Grant me therefore, gracious Lord, that for all the time I have yet to ſojourn upon earth, I may obſerve this precept of loving thee with all my heart, and with all my ſoul, and with all my ſtrength. Permit me not to lie under any deluſion in this important affair; Let me not depend on any proteſtation in words, or ceremonial profeſſions: never truſting to animal ſorrow, or any ſudden flights of the heart: let me not reſt in the practiſe of ſome external Devotion, in ſenſible comforts, or even the Auſterities of a ſeeming Repentance; but expreſs my affection in the way thou haſt commanded. Let my obedience be univerſal, and the chief motive thereof the Love of thee, my Father and my GOD.

Deliver me from all thoſe violent paſſions which fix the will upon the Creature, and give that the preference to thy commands. Let me never be ſubject to this Tyranny; but let my heart be always thy Kingdom, and do thou reign there for ever. Be thou a guard to my innocent deſires, and keep within due bounds my Inclinations:

Permit

Permit me not to indulge them in what is dangerous, nor to take any ſuch indiſcreet Liberties as may be injurious to the Freedom of my Soul. Deliver me from all the vitious degrees of ſelf Love: help me to diſcern the treachery of this principle, and give me ſtrength to withſtand it, and be it the effect of thy Holy Spirit, that I may never love that which is contrary to thee.

Let not immoderate Cares and a too great engagement in worldly buſineſs ſo diſſipate and enfeeble my Spirit, as that I may have no reliſh of thy Service: preſerve me from thoſe weakneſſes which indiſpoſe me from ſatisfying this Precept. Grant me a lively, induſtrious, and couragious mind, that I may perform whatever thou haſt commanded, for thine own ſake, and the ſake of thy bleſſed Son: Suffer with Perſeverance, whatever thou haſt appointed, and fully anſwer all other the Demands of thy Love.

And ſince thou, O God, haſt declared, that whoever is not well affected to his neighbour, cannot rightly diſcharge this Duty; mercifully Kindle and preſerve in me Charity to all thy Sons. Seperate all degrees of malice and envy from my Breaſt: permit no averſion or reſentments to harbour there concealed: empower me to forgive as I hope to be forgiven; freely and unverſally. Thou, O God, knoweſt how unſettled my Affections are: how ſeldom any thoughts occur to me without ſome prejudice to this and other my religious Purpoſes; that *buſineſs* is apt to fire me into too much eagerneſs: and *repoſe* abates the vigour of my Soul: Company over entertains me, and Solitude enclines to deſpondency, and dejection: that the very neceſſities of life furniſh

matter for Temptations, and that we are equally liable to fall by what pleaſes, as by what diſpleaſes. So much the rather, O gracious Father, let the Love of thee govern all my deſires and fears; and amidſt all this uncertainty guide me in what I am to ſeek, and what to avoid. Being Created by Thee, let me ſerve Thee: being created for thee, let me ſeek thee: being redeemed by thy Son for the attainment of endleſs bliſs, O let me begin it on Earth by the Love of thee, the Author and Fountain of all Good. Let me give proof that this Love *abideth* in me, by ſeeking thee before all things: by preferring thee to whatever ſollicits my affections, and by faithfully walking all the days of my Pilgrimage in thy Commandments, through Jeſus Chriſt our Bleſſed Lord and Saviour.

Or, Featly.

¶ *For the Fear of God.*

Bennet.

MOST holy and mighty Lord God, who only art high and to be feared, repleniſh our ſouls with the Dread of thy Majeſty: let the awful Reverence of thy Power and Juſtice be ſo ever preſent to our minds, that we may tremble to Provoke thee. Never permit us to miſplace our fear on the Son of Man, whoſe breath is in his noſtrils, and whoſe power is limited by Thine; but rather teach us to fear Thee, who knoweſt our ſecret faults, and whoſe Vengeance will purſue impenitent Sinners to the nethermoſt Hell, in the ceaſeleſs torment of Soul and Body. Grant, O Lord, that knowing thy Terrours, we may never commit the leaſt Sin to avoid the greateſt Danger; but with a prudent Zeal, and to the utmoſt

moſt of our power, ſeek to maintain thy Religion, and uphold the Truth in all things, and perfect our Salvation in fear and trembling, through the merits of Jeſus Chriſt.

¶ *For Grace to honour God.*

Idem.

O Moſt glorious Lord God, who dwelleſt in the Heavens, and art infinite in Perfections, pour into our hearts I beſeech thee, ſuch regards and holy Reverence as are due to ſo great a Majeſty. Grant that we may be bleſſed with the higheſt eſteem of Thee our King, and ſhew forth the ſame in the whole courſe of our Lives; abhorring to do any baſe, or unworthy thing in thy ſight who art always preſent with us; to whom all things are naked and open, *and from whom nothing is hid.* And give us grace, O Lord, to teſtify the ſame by a due eſteem of, and reſpect for all thoſe things which thou haſt condeſcended to term *thy own.* That we may reverence thy Sanctuary, and uſe it only for the Service thou haſt therein appointed, and may therefore exclude all thoughts of ſo much as even our lawful buſineſs; that when we are there we may converſe only with thee. Suffer us not to profane *the place where thine honour dwelleth* by tranſacting therein the common affairs of Life: Let not the affectation of Civility, or vain converſation, or irreverent behaviour indiſpoſe our ſelves or others for the due Performance of the holy Offices of thy Houſe of Prayer. Grant that we may never ſacrilegiouſly rob thee of thy Poſſeſſion, or turn thoſe things to any different uſe, which the Laws of the Land have at any time dedicated

dicated to thy ſervice: for the relief of thy diſtreſſed Servants, or other uſes of Charity. Grant that we may devoutly obſerve the Holy Sabbaths, by a religious reſt from all worldly buſineſs. That neither they nor the ſolemn Feaſts of the Church may become Pretences for Idleneſs, Intemperance, and Diſorder; but be well employed in Publick and Private Prayer: pious Diſcourſes, Meditation, good Inſtructions and other Spiritual Duties: that they may be Days wholly to the Lord, and Types of our eternal Reſt in Heaven.

Make us willing to obſerve the Days of publick Faſting which the Holy Church enjoins: and let us not only puniſh the outward man by abſtaining from its uſual refreſhments; but humble our whole ſelves, our Souls and Bodies before thee; bewailing our own Sins and thoſe of the Publick; earneſtly praying thee to forgive them, and turn away thy Judgments. Give us Grace, I beſeech thee, to honour thy Word: to receive it with all ſubmiſſion: to love it heartily, and look upon it as the Rule of our Actions: to be frequent in the ſtudy and peruſal of it; chearfully performing whatever it commands, and avoiding what is therein forbid.

Give us a tender regard to thy Name; that we who profeſs our ſelves the Followers of Chriſt may never dare to blaſpheme that holy name by which we expect to be ſaved, in diſcourſe or writing. And far be it from us, O Lord, to think or ſpeak any thing evil of thy ſelf, or that which belongs to thee: to talk profanely: to take thy Name in vain, or to diſhonour it by wilful perjury, or raſh and cuſtomary ſwearing.

O make us deliberate and ſerious, whenſoever

we are obliged by the Magiſtrate to call Thee to witneſs: let us make Oath *in truth, in judgment and in Righteouſneſs*; never atteſt what we know to be falſe, or promiſe that which we cannot, or do not intend to perform; or ſwear to any thing that is unjuſt, or by any means impracticable.

Make us alſo mindful of thoſe Vows, which any of us ever did, or ſhall make in private to thy Sacred Majeſty. Give us Grace to be honeſt and faithful, that we may ſpeedily and with all diligence perform them. Finally, O Lord, I beſeech thee to grant that we may honour thee in thy Holy Sacraments, by an high eſteem, and reverend uſage of them, and a ſtrict obſervance of every part of the Promiſe made in Baptiſm, and which we have ſince renewed at thy holy Altar. O confirm thoſe holy Reſolutions, and let them break forth into Act; that all our Thoughts, our Words and Works may redound to the glory of thy Name; that we may afford the light of a good Example to others, who ſeeing our good deeds may be reconciled to Religion, and glorifie thee our Heavenly Father. And do thou O Lord, accept of our honeſt Endeavours, and pardon whatever is amiſs or imperfect in the performance of them, and have mercy upon our Souls for the ſake of their great Redeemer Jeſus Chriſt.

¶ *For Grace to Worſhip God.*

Bennet.

MOST High God, who not only permitteſt, but inviteſt us miſerable Sinners, to preſent our Petitions before thee, O let us ſet a true value on that moſt ineſtimable Privilege. Make us duly ſenſible that 'tis the greateſt honour to approach

proach thy Majeſty, and that the benefits thereof are infinite. Let conſtant uſe, and a Spiritual Life, and joyful Experience convince us, that thy Service is eaſie and full of delight, and that the Joys thereof are beyond expreſſion. O that the frequency of our Prayers might bear ſome proportion to thoſe continual needs we have of thy Mercy; that we may never omit any Opportunities of addreſſing thee; much leſs ſpend that time in Idleneſs or wicked Actions which we ought to employ in thy ſervice. And far be it from us to worſhip, or ſwear by any God beſides thee, to provoke thee to jealouſie, by paying divine honours to Saints or Angels, or any other Creature.

Give us grace O Lord, never to neglect the Publick Aſſemblies of thy ſervants, but to embrace every opportunity to join in the Offices of the Church: and alſo to be frequent in our private Devotions to thee, O Bleſſed Father, who ſeeſt in ſecret. And do thou always, if it be thy good pleaſure, entertain us with ſuch a bliſsful ſenſe of thee, as may fill our hearts with unſpeakable Joy and Satisfaction; that we may be rather unwilling to depart from thy Preſence, than weary of converſing with thee. O that our Souls may receive ſuch laſting impreſſions of thy Goodneſs, and receive ſuch an early foretaſte of Heaven, that when we return to the Work of our ſeveral Callings, our minds may be often looking back towards thee our God, our eternal, our exceeding great Reward. Grant, that we may pray with the deepeſt *humility*, and moſt ſtedfaſt Faith, and believe in our heart, that thou wilt either grant our Requeſt, or give that which thou knoweſt to be more convenient for us. Let our Application

cation to thy Mercy-ſeat be with a Reverence ſome way anſwerable to thine awful Majeſty, and with an earneſt importunity and religious Zeal, ſuitable to the greatneſs of our preſſing Neceſſities. Gather in our thoughts from our ordinary buſineſs: fix them in a ſteddy intention of Mind, and cauſe the geſtures of our Body to expreſs the inward affections of the Soul; that our Prayers be not turned into Sin, and we may no longer incur the guilt of drawing nigh to thee with our Lips, when our Heart is far from thee. O raiſe in us all thoſe Heavenly tranſports of Love and deſire, and Zeal and Devotion: of Love, Delight, and Praiſe, and Thankſgiving which become the Remembrance of a crucifyed Saviour, and the blood of the Son of God. That we may ſo ask that we may receive, ſo ſeek that we may find, ſo knock that it may be opened unto us; and that from Praying to Thee here on Earth, we may be tranſlated to Praiſe Thee hereafter eternally in the Heavens, through the Merits and Interceſſion of Jeſus Chriſt our Lord.

¶ *A Prayer for Thankfulneſs for the Mercies of God.*

Bennet.

O Moſt gracious God, and bountiful Father, from whom we receive all the good things we enjoy; and who haſt taught us, *that 'tis a joyful and pleaſant thing to be thankful*: Suffer us not, I beſeech thee, to defraud thee of thy Tribute of Praiſe, or to looſe our own parts in that Divine pleaſure. Inſpire us rather, O Lord, with devout affections to render thanks unto thee; that our hearts may ever be filled with the ſenſe, and our Mouths with the Acknowledgment of

of all thy Mercies. Let us often reflect on thy Benefits, and be diligently obſervant of thy Fatherly Providence in every thing that befals us; that as we receive daily bleſſings from Thee, ſo we may daily give thee thanks, and ſhew forth thy Praiſe, not only with our Lips but in our Lives; by giving up our ſelves to thy Service, and by walking before thee in Holineſs, and Righteouſneſs all our Days, through Jeſus Chriſt our Lord and only Saviour.

Acts of Adoration.

Bennet.

HOly, holy, Lord God Almighty, which was, and which is, and which is to come; thou art God from Everlaſting and world without end.

Heaven and Earth, and the Fulneſs of them: the Sea and whatever moveth in the waters give Honour glory and Thanks to him that ſitteth upon the Throne; who liveth for ever and ever.

Worthy art Thou O Lord, to receive Glory, and Honour and Power; for thou haſt created all things, and for thy Pleaſure they are and were created.

The curious frame of the viſible world, and all the Hoſt of Heaven, Thrones and Dominations, proclaim aloud the greatneſs and ſplendour of thy Majeſty.

Great and marvellous are thy works, O Lord God Almighty, juſt and true are thy ways O King of Saints.

Thou art every where, thou art preſent to the inmoſt ſecrets of the heart: thy wiſdom is infinite, thy Goodneſs beyond expreſſion, and I am not

not worthy to appear in thy preſence before whom the holy Seraphim veil their Faces.

Bleſſing and Honour, and might, and praiſe be unto him that ſitteth upon the Throne, and to the Lamb for ever.

To the King eternal, immortal, inviſible, the Lord abundant in goodneſs and Truth; keeping mercy for Thouſands, forgiving iniquity and Tranſgreſſion, and not clearing the guilty, be Glory, now and for ever.

Glory be unto the Living God for renewing his mercy unto me this Morning through Jeſus Chriſt our Lord.

Let us ſuſpend our mean Employments to receive the honour of treating with Thee.

Psalm I.

¶ *The Bleſſings of the Day are commemorated.*

Hicks Ref.

WElcome bleſt Day, wherein the Sun of Righteouſneſs aroſe and diſperſed our Fears.

Welcome thou Birthday of our Hopes, and a day of Joy and publick Refreſhment:

A Day of holineſs and ſolemn Devotion, and Univerſal Jubilee.

Let the ſhadow of Death flee before thee, and the Ends of the Earth rejoyce in thy Influence.

Antiphon.

This is the Day which our Lord hath made, let us be glad and rejoyce therein.

This is the Day he hath made holy to himſelf, and called by his adorable Name;

That in it we may all meet together to praiſe his Greatneſs, and admire the Wonders of his Power;

That

That we may remember his Mercies, and imprint them on the Table of our heart;

That we may viſit his holy Temple and do homage at his Altar,

That ſacred Altar where the ſacrifice of the Lamb of God is ſhown forth, and the memory of his Love continually renewed.

This is the Day &c.

Worthy art thou O Lord, *of all* our time: worthy of the higheſt Praiſe of all thy Creatures.

Every moment of Life is bound to bleſs thee, ſince every moment is the Iſſue of thy Goodneſs.

Shall others labour ſo much for vanity, and ſhall We not reſt for the ſervice of our God?

Shall we laviſh the whole Week on our ſelves, and not offer in Gratitude one Day unto thee?

To thee, who beſtoweſt on us all we have: and wilt give hereafter beyond the craveings of Deſire.

This is the Day &c.

O Gracious Lord, whoſe mercy accepts the ſlender Payment our Poverty affords!

Whoſe Bounty grants ſo liberally to us, and retains ſo ſmall a part for thy ſelf.

O make us Faithfully obſerve our Duty, and render punctually the Tribute of our Acknowledgments.

That employing thy Days to thy honour, we may end our own in thy ſervice.

This is the day &c. Alleluja.

Psalm II.

THou, O God, ſeekeſt not by the Reſerve of a Day, to procure thine own Repoſe,

'Tis not for thy Benefit, O thou Creator of all things, that this Day is ſanctifyed to thy worſhip.

'Tis not to increaſe thine eternity, that a Portion of our time is hallowed to thy ſelf.

Thy Goodneſs condeſcends to bear the *name*; but intends for us the *Profit* of the Sabbath:

That the wearied hand may reſt from its labour, and be enabled to lift up it ſelf unto Thee:

That the ignorant may receive inſtruction, and the way to everlaſting Life may be made manifeſt:

That the Guilty may *accuſe* their Crimes, and be abſolved on Earth to be pardoned in Heaven.

That the faithful Soul may approach thy Table, and improve his ſpiritual ſtrength in that holy Banquet.

That he may ſpeak to thee in Prayer, and hear thy Voice by the mouth of thy Paſtors.

O Bleſſed Lord what excellent methods hath thy Wiſdom invented to bring us to thy ſelf!

Thou takeſt our Eyes by the Beauty of thy Houſe, and the Decency of thy ſolemn Offices,

By our mutual Devotion Thou awakeneſt our Affections: and our Aſſembling together ſerves to increaſe our Love to Thee, and to each other.

Whilſt we all meet for the ſame bleſt end, and by our joint concurrence render valid our Petitions.

This is the day &c.

Happy, thrice happy are They, whom thy Providence favours with theſe bleſſings,

Who may ſecurely enter thy Sanctuary, and ſing aloud their Praiſes to thy Name.

O, where thou art pleaſed to deny theſe mercies, refuſe not, O Lord, to extend thy Grace.

The

The more they want of other helps, let them find the greater Aſſiſtance from Thee.

Forgive thoſe who live under ſuch ſpiritual Deſtitution, the neglect of the Bleſſings they once enjoyed.

Wherever they meet in thy Name, be Thou in the midſt of them, and bring the ſaving Truths they have learned to their Remembrance.

They ſhall conſecrate themſelves to Thee and need no Temple; and no place ſhall be miſerable where Thou art preſent.

PSALM III.

To leave this world, and ſeek after God.

COme let us lay aſide the Cares of this World and take into our minds the Joys of Heaven.

Empty the Heart of the concerns of Life, and prepare it for the entertainment of our God.

Retire from the diſtraction of oppoſite pleaſures and recollect the ſcattered forces of the Soul;

That we may purſue in earneſt the one thing needful, and ſecure an Inheritance with the Saints in Light.

Coveting all Knowledge, ſhall we neglect this Divine Science? be buſied in every thing but our own Salvation?

Miſerable are they, O Lord, who ſtudy all things elſe, and never ſeek to taſte thy Sweetneſs.

Miſerable beyond expreſſion; although their underſtandings peirce the ſecrets of viſible Nature and trace out the wanderings of the Planets:

To know Thee alone is Wiſdom, and to know all things but Thee is more contemptible than Ignorance.

But O, thou God of Truth, in whom are laid up the treaſures of Knowledge,

Unleſs Thou take away the veil from our Eyes, Never ſhall we attain to theſe Heavenly Myſteries: never diſcern the beauty of thy Providence.

Send forth thy Light, O thou Morning Star and lead us to thy holy Hill.

Shew us thy ſelf O *Wiſdom* ever with the Father, and in thee we ſhall behold all that we can wiſh.

So let us conceive of thy Majeſty, as may move our hearts to ſeek thee: may guide our Souls to find thee:

So let us know, and love thee *here*, O thou Sovereign bliſs of our Souls.

That *hereafter* we may know thee better: love and enjoy thee for ever.

Thither O my Soul: thither let us tend, where once to arrive, is always to be happy,

Since whatever we deſire we are ſure to have: and whatever we have can never be taken from us.

Psalm IV.

The Acts of Jeſus Chriſt.

CHriſt is riſen from the Dead, and become the First-fruits of them that ſlept:

He is riſen, he is not here: he died for our ſins and roſe again for our Juſtification.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again to a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead:

To an Inheritance incorruptible, and that fadeth not away, reſerved in Heaven for us.

Why ſeek we the Living among the Dead? He is riſen, he is not here; he is glorioufly aſcended, and the Heaven of Heavens hath received him.

Sing unto our Lord a Pſalm of Joy; ſing Praiſes to the God of our Salvation.

Sing with a loud, and a chearful voice: ſing with a glad and thankful heart.

Say to the weak in Spirit, be ſtrong; and unto the ſorrowful, be of good comfort.

Tell them, the Lord of Life is riſen: has broke thy Bands O Death, and has cloathed himſelf with Immortality.

He made the Angels Meſſingers of his victory: yea he vouchſafed to bring the happy tidings himſelf.

Thorough the Doors thy glorified Body made its way; carrying Peace, and hope and gladneſs to thy deſponding Followers.

To encourage their Fears by thy Preſence: and by infallible experience to ſecure their Faith.

How did thy Charity provoke the incredulous to convince himſelf by the *palpable* teſtimony of thy wounded ſide!

Forty days didſt thou beſtow upon the Inſtruction of thy Preachers, and when the hour of thy Departure was at hand, For the more confirmation of our Faith, thou didſt aſcend up to Heaven in their ſight, and promiſed a Comforter to countervail thy Abſence.

How adorable are thy Counſels, O Bleſſed Jeſus, how perfectly endearing all thy Ways of thy Love! What grief then ſo unconſoleable which the ſenſe of a Comforter, the Spirit of Chriſt and of God, is unable to allay?

What if we mourn for a moment, when our

Tears

Tears ſhall be turned into Joy? into a Joy which none may take from us.

What if our Fleſh ſee Corruption? do not we know that our Redeemer liveth, and that he ſhall ſtand, again upon the Earth, at the laſt Day?

We ſhall ſee him ſurrounded with his Angels, we ſhall ſee him in whom we have long believed, and find him whom we have often ſought.

We ſhall poſſeſs him whom our Souls have loved: behold he cometh quickly, and *his Reward is with him.*

PSALM V.

Chriſt's triumphant Entry into Heaven.

RAiſe thy head, O my Soul: look up, and behold the glories of thy crucified Saviour.

As a Man, he died and was laid in the Grave: his Victory over Death, and Aſcenſion confeſs the God.

He is riſen, the firſt Fruits of them that ſlept; and made his Clouds the Chariot of his Triumph.

The Gates of Heaven acknowledge their Lord: the everlaſting Doors open to the King of Glory.

Enter thou Heir of all things, attended with a Train of Saints who follow the Steps of thy Reſurrection.

Enter and repoſſeſs the ancient Throne of thy Majeſty: reign for ever with thy Father as at the beginning.

May every knee, of things in Heaven, in Earth, and under the Earth, lowly Bow at thy exalted Name, and every tongue proclaim thy Glory.

May all created Nature adore thy Power and Godhead, and the Church of thy Redeemed exult in thy Goodneſs.

Whom have we in Heaven but thee our Advocate with the Father, who wenteſt thither to ſollicit our Admittance?

What have we on Earth, but our Hope to arrive at thoſe Heavenly Manſions, into which Thou our Forerunner art entered?

O glorious Jeſus, our Strength, our Joy, and the Life of our Souls,

Be the knowledge of thy Laws the chief Subject of our Studies: be thy Love the daily Entertainment of our moſt ſerious Thoughts.

Separate us, O Lord, from the World, and from our Selves, that we be not entangled with Earthly deſires.

Draw thy People after thee, O thou who waſt lifted up on high for Sin; and make us run the Way of the Croſs without fainting and wearineſs.

That ſo, being planted together in the likeneſs of thy Death, we may be alſo Partakers of thy Reſurrection.

PSALM VI.

Follow Chriſt into Heaven, and there in heart and mind continually dwell.

Why ſhould our Hearts ſtill grovel on the Earth ſince their Treaſure is returned to Heaven?

Since our glorified Saviour is aſcended to prepare us a place in his Kingdom:

A Place of Reſt and Bliſs, and every other name of Happineſs, where we ſhall poſſeſs, adore, and love, and delight in him for ever.

O the happineſs of that Soul, which gains admittance to the blisful Viſion of Him that ſitteth upon the Throne, and of the Lamb.

How

How will it be tranſported with the Joy of its Lord? with what raptures will it reflect upon the Fulneſs of its Beatitude?

How will it rejoyce in the Felicity of all other the Heirs of Salvation? how much more in the Communications of that infinitely greater felicity of the moſt High?

O Heaven! towards thee we lift up our languiſhing heads, and with longing hearts, and ſtretched out hands reach at thy Glories.

How long will it be ere it be given us to approach that Light to fleſh and blood Inacceſſible, how long? That Light which ſheds luſtre on the Eyes of Angels, and renews the Youth of the Saints?

How long ere we be permitted to know as we are known; *to ſee God and live*?

Till then, O gracious Lord, the Crown of thy Saints, and great Expectation of the Faithful,

Grant us to ſooth our baniſhment with the comfort of this Hope, and ſtrengthen our Hope in the Aſſurance of thy Promiſes;

Every Day aſpiring to perfection in Duty, and the Love of thee our Saviour;

Continually meditating the Advancement of thy Kingdom, and inviting all men to ſing thy Praiſes.

PSALM VII.

Heaven deſcribed.

LET them, O Lord, ſeek other Delights who have no expectations from thy Bounty.

Let them fill up their time with other employments, whom thy Rewards cannot invite.

As for thy Servants, our chief content ſhall be to meditate the Glories prepared for us.

All the few Years we have to live ſhall be rendered leſs evil by the thoughts of Immortality: ſhall ſpend themſelves in the purchaſe of that one eternal Day.

That Day whoſe brightneſs unconſcious of Night, knows no Eclipſe:

Needs not the fading Luſtre of our Sun, nor the Moon's borrowed Silver;

The Sun that riſes there, never to ſet, is the Lamb: the Light that ſhines is the Glory of the moſt High.

ANTIPH.

Very excellent things are ſpoken of thee, O thou City of God.

How ſhall I forget thy Wall of twelve foundations: thy Opal Battlements: the Gold, the Sapphire, the Emerald, the Duſt of thy Streets?

What tongue can deſcribe the Chryſtal River flowing from the Throne of God, and the Tree of Life, pregnant with Immortality?

O Jeruſalem from above, the new, the holy City, what emblems are not made uſe of to manifeſt thy Glories?

How happy are thy glad Inhabitants, thou City of God: thou Palace of the great King.

A Regal Crown adorns every Head within thy walls, and every hand a Palm of Victory.

The ſhout of ſolemn Feaſts is in thee: thy Voice is the Voice of Melody, Praiſe, and Thanksgiving.

Behold the Inheritance we ſeek, the Songs of Sion, and the Splendour of a City whoſe builder and maker is God!

Awa

Away then from me all vain and worldly Deſires, be ye baniſhed from moleſting my Peace for ever.

I will always think upon my Country above, and in mind and heart dwell there, for I have a delight therein.

I will aſcend thither daily in hope and expectation, where I covet to be for ever filled with the Preſence of my God.

ANTIPH.

Glorious things are ſaid &c.

PSALM VIII.

God is praiſed for the Manifeſtation of Heaven.

BLeſſed be thy gracious Wiſdom, O Lord, that ſo mercifully ſtoops to our low Conceits.

Under theſe Vails thou hideſt thoſe glorious Myſteries too Spiritual for frail Mortality:

Thus hiding thou revealeſt in the moſt perfect manner thy ſublime Rewards, to allure us with what we moſt admire.

Scepters and Riches thou knoweſt are apt to win the hearts of us thy Children:

Children alas too truly in uſeful Knowledge; O that we were ſuch in Love and Duty!

What a Drop of Water is to the boundleſs, illimitable Deep, or a Grain of Duſt to the Univerſe,

Such, O Father, and leſs infinitely, are the Kingdoms here below, and the Glories of them to the Riches of Heaven.

Should we exact all the Pomp and Grandeur of the World to the loweſt degree of that in thy Courts, how would Heaven ſuffer in the Compariſon?

The

The Reward of Heaven is thy Self, O my God: the Knowledge of the Powers of the unbegotten Father: the Wiſdom and Love of thine only Son, and the Holy Spirit the Comforter.

Glory be to thee, O Lord moſt High.

Psalm IX.

The Soul triumphs in hopes of poſſeſſing it.

ARiſe my Soul, to thee theſe Joys belong: ariſe and aſſert thy Title to the Land of Promiſe.

Leave here below every earthly thought, and gladly ſalute thoſe heavenly Regions.

Hail Paradice of pure Delight: hail bleſt Society of perfect Spirits, whoſe Work is the Contemplation of the eternal Deity?

Hail you of the ſeparate State, in whoſe cheerful Hymns we our ſelves hope to bear a part: Live for ever ye fellow Members of the Church of Chriſt.

O what a Fire of Love will the ſight of thoſe Myſteries, you are entruſted with the Knowledge of, one day raiſe in our hearts!

When our great God like a burning Mirrour ſhall ſtrike his Brightneſs on the Eye of our Soul, and we ſhall together with you have our perfect Conſummation and Bliſs.

When our enlarged Capacities ſhall be ſtretch'd to the utmoſt, and the rich abounding Object fill and overflow them:

When we ſhall take in part of the Joys of our Lord, and ſhare the Glories of his Heaven.

O how Divine are theſe words of Life? how they penetrate the inmoſt retirements of the Soul, and diffuſe themſelves over the whole Man!

Behold

Behold, as they go, they turn to Subſtance and commence Realities; I feel them work and mingle with all my Powers.

They remain a Cordial at the Heart, and ſend forth Spirits to quicken and refreſh me.

What can equal the happineſs of Reſt from our Labours, and the toils of Sin, and the fears of Guilt?

What can equal the aſſurance of being happy for ever? Abraham's pleaſure in Abraham's boſom?

O Heaven! the eternal Sourſe of Joys unſpeakable: Joys that Fleſh and Blood is as little able to conceive as to inherit.

As the Hart panteth for the Water-brooks, ſo let my Soul thirſt after thee.

O that the Years of my Baniſhment were now run out? how is the time of my Pilgrimage prolonged!

Come thou Holy and bleſſed Spirit, ſanctifie and ſeal thy Servant to the Day of Redemption: Dwell in my Heart, and fit me for the Life I ſhall lead hereafter.

1 ANTIPH.

O glorious God! thy infinite Perfections cauſe us to admire thee: thy bounteous Promiſes engage us to hope in thee: thy unparalled Beauty raviſhes the heart, and the Joys thou haſt prepared for the Faithful tranſcend our Wiſhes.

2 ANTIPH.

Eye hath not ſeen, nor Ear heard, neither hath it entered the heart of Man to conceive the things which God hath prepared for thoſe that love him.

PSALM

PSALM X.

The World unquiet, unſafe.

WHo will give me the wings of a Dove, that I may flee away and be at reſt?

Flee away from the troubles of Life, and be for ever with the Lord.

Here alas! we are forced to ſigh under the burden of our Miſeries, and our Weakneſs; that ſo ill ſuſtains what our Vices make neceſſary.

We frequently encounter Chances that endanger us, and divert our progreſs in the way to Bliſs:

Often are we aſſaulted by Temptations ſucceſsfully, and ſet back in the Accounts of Eternity.

How many times have we concluded this Earth affords no real Joy.

How many times have we fully agreed that Heaven alone is the place of Happineſs?

Yet do theſe falſe Allurements again deceive us, and ſteal away our Hearts to dote on Folly:

Yet a little while, and our Reſolutions are not; we are falſe to our own purpoſes, and neglect our happineſs.

O thou victorious Conquerour of Death and Sin, do thou in this dangerous Warfare aſſiſt us.

O thou bountiful Refreſher of diſtreſſed Spirits, let thy comforts relieve our Pilgrimage;

And ſince nothing elſe can ſatisfie our Souls, O let them thirſt after nothing but Thee.

PSALM XI.

Follow the Innocence, Patience, Meekneſs, and Holineſs of Chriſt.

GIve me, O God, the Innocency of the Dove, and repleniſh my Soul with the Spirit of Peace.

Then ſhall I the leſs need their Wings to flee hence, for Heaven it ſelf ſhall dwell in my heart.

Tis on the Proud thou lookeſt afar off, but inclineſt thine Ear to the Humble and Meek,

Who delight in the Peace of a contented Mind, and limit their thoughts to their own little Sphere;

Never intermedling with the Actions of others, unleſs where Charity and Conſcience engage them.

O how ſweet and ſecure the Repoſe of Him, who after a Day of Religious Induſtry, lays down his wearied Head, the Charge of Angels, and ſafely reſts in the Boſom of Providence!

He wakes amidſt the Dangers of the Night intrepid: his Conſcience bids him not fear the Shadow of Death.

ANTIPH.

Give me, O Lord, the Innocency of Doves, &c.

Be it thy Care then, which is greatly thy Intereſt, O my Soul, to mark, to cenſure and correct thy ſelf.

To ſtrive for Maſtery over the Paſſions that moleſt thee, and diſmiſs from thy Meditations what no way concerns thee.

Are not thy own occaſions buſineſs enough, to fill as much Time as this Life deſerves?

Does not the other at leaſt deſerve every minute we can ſpare from the Neceſſities of this?

Let the Worldly purſue their Liberties, and ſay and do as they think fit:

Thou

Thou ſhalt not anſwer for others, unleſs thou by connivance, example, or approbation make their Faults thine own.

Thy Pity may grieve, and thy Charity endeavour; but if they will not hearken, follow thou thy God.

Follow the Steps of thy beloved Jeſus: the Way, the Truth, and the Life.

His Holineſs in what he did: his Patience in what he ſuffered.

Follow Him that calls thee in a thouſand Promiſes, and rewards ten thouſand fold the Endeavours he aſſiſts.

Psalm XII.

Meekneſs is the Heaven of this World, but the Heaven of Heavens, O Lord, is above with thee.

Patience may qualifie our Miſeries, and make time ſlide gently over us;

But to make us perfectly Happy belongs to Hereafter, when thy Mercy brings us to our laſt end.

The Great End for which we were created, thy Honour and Worſhip, O God of the Living!

Thou didſt not place Man upon Earth to paſs away his time in vain amuſements, or languiſh in a ſtate of indolence.

Tis not to gain a fair Eſtate, or increaſe our Titles, that thy Kindneſs prolongs our Days;

But to give all diligence to make our Calling and Election ſure: to do Good and glorifie thee in the improvement of thy Creatures.

To confirm our Hopes, and increaſe our De-

ſires

ſires of beholding thee: to haſten to and expect thine Appearance.

O glorious Lord, whoſe Goodneſs provokes and ſatisfies all our Appetites: whoſe fulneſs alone is commenſurate to our Deſires.

May all my Affections tend and incline to thee, regardleſs of the World and the *Fulneſs thereof.*

May I prefer thee to Honour and Beauty: may thy Love be unto me Health, Riches, and Knowledge.

May I forget my ſelf to think of thee, and fill my memory only with the wonders of thy Love.

That infinite Love in dying for Sinners, which when my thoughts conſider, not as they ought, alas! but as I am able,

The Good and Evil of this World looſe their Operation, they neither occaſion Diſtaſt, nor yeild Satisfaction.

O moſt holy and adoreable Saviour, happy is the Man whoſe delight is in thee!

ALmighty and moſt merciful God, whoſe gracious Providence hath ordained the Spirit of Meekneſs and Humility to waft us to the Heaven of Bliſs; vouchſafe, we beſeech thee, that the Experience we every day make of our own Weakneſs and Vanity, may ſo diſpoſe us to the practiſe of thoſe Virtues, that our Minds may never be diſcompoſed with Paſſion, nor our Tongues break forth into contemptuous and reproachful Language; but that our Temper may be that of thoſe who are preparing forthe Joys of Heaven, and apt under all accidents to feel the ſweet impulſes of Hope and Charity, through Jeſus Chriſt our Lord.

An Office for Monday,

Week I.

Read Mapletoft *Sunday* 1.

Come, let us adore the God that made us.

LET us with Reverence appear before the most High, and humble our ſelves in the preſence of his Glory:

Let our Praiſe ariſe as the Incenſe: let us magnifie his name with Pſalms of Thankſgiving.

Come let us adore &c.

He hath made us, and not we our ſelves: We are the work of his hands: he hath indulged to us the uſe of his Creatures, to engage our Hearts to love his Goodneſs, and admire the Riches of his Infinite Bounty.

Come let us adore the God that made us; let the Children of Sion be joyful in their King; God is the King of all the World, let us ſing praiſes with Underſtanding.

Our Bodies He framed of the Duſt of the Earth, and breathing into us the breath of Life he gave us a Soul after his own likeneſs: a Soul which nothing can fill but his Immenſity.

Come, let us &c.

For Himſelf he made us, and for the enjoyment of the pleaſures of his Right hand; that we might Dwell with him in perfect Bliſs, and ſing his praiſes for ever.

Come let us &c.

Then uſe the Acts of Adoration, *Holy, holy Lord God Almighty*, &c. Page 12

Morning Prayer, *Moſt Glorious Lord God*, &c.
or, Confeſſions, *O Lord holy and terrible*, &c. which
is large, or that Deprecation, *O Lord our God*, &c.
and Confeſſion, *Almighty Father*, &c.
The Act of Repentance, *O my God and Fath.* &c.
The Preparative to Abſolution, *I that am a wretched Sinner*, &c. or the Vow.
See the Hymns for Munday.
Note Mapletoft ſerves for 26 Sundays.
Whole Duty of Man for XVII.
Fleetwood on Relative Duties and the Biſhop of Cheſters Inſtitutes for the Remainder.
Or this laſt may be paged to all the Days.

¶ *For a Spirit of Devotion.*

G.

ALmighty and everlaſting God, who heareſt Prayer, I acknowledge with ſorrow and confuſion of Face; that I often approach thy Divine Majeſty without any, or without a due ſenſe of thy Preſence: with as little inward or bodily reverence as if Thou hadſt neither Goodneſs to releive our wants, nor Power to puniſh our diſregard. When I conſider the Homage paid unto thee by the Bleſſed above: that Myriads of glorious Spirits veil their Faces, and the whole Hoſt of Heaven fall down before thy Throne, and before the Lamb continually in Lauds and adoration; Then I apprehend how criminal it muſt be in me, the loweſt, and the moſt obliged of all thy Creatures to appear before thee my King and my God; and at the ſame time neither to ſuffer a ſenſe of thy Majeſty, or my own unworthineſs to awaken thoſe Diſpoſitions in me which may render me the Object of thy Favour and Mercy. How

How long, O Lord, how long ſhall I ſo far for
get my own Wants and Neceſſities, as to intrea
thy Bounty with coldneſs and indifference? ho
long ſhall I repeat the Words of Prayer withou
the ſuitable affections, and intercede with the
for what I deſire not? How long ſhall I put o
the Duty which I ſo ill perform? how often ſha
ſleep, or idle Converſation, rob me of the tim
in which I ſhould appear before thee: How lon
ſhall it be ere I endeavour to pray as I ought
earneſtly covet, and rightly ſollicit thy aſſiſtanc
in the diſcharge of this neceſſary work? O Go
who haſt ordained Prayer for our help and t
preſerve a ſenſe of our dependence on thee
who haſt commanded us to Pray: to pray alwa
and not to faint; I humbly beſeech Thee ſo t
prepare my heart; that I may perform this exe
ciſe in ſuch a manner as it may become effectu
to the obtaining that Grace which Thou knowe
to be needful for me.

Poſſeſs my Soul with Sacred awe and Vener
tion, the demands of thy Preſence. Let my a
pearance at the Throne of Grace be attende
with a lively ſenſe of thy boundleſs might: an
the unparalleled eminency of thy Nature an
Goodneſs. May I then remember, that I am b
fore my God, my Judge, my Creator: before hi
who alone has power to caſt into Hell, and rai
to Life eternal: before Him who puniſhes tho
who deſpiſe him with everlaſting ſhame, and o
fers himſelf for their inheritance who ſeek him
Humility, and ſingleneſs of Heart.

Grant unto me ſuch an *attention* of mind as b
comes the importance of theſe holy Offices. Deliv
me from all imaginations forreign to this gre
purpo

purpoſe. Give me a horror at all kind of Curioſity, which is ſuggeſted by Vanity or Idleneſs: Baniſh from my Soul every degree of worldly Care, and whatever the Adverſary may offer to divide my addreſſes. Give me a watchful Spirit; that I may not permit my ſelf to be carried away with vain amuſements; much leſs by any ſinful entertainments; but may be ever ready upon the firſt approach, to proteſt againſt their admiſſion, and remove them from me.

Take away all my Careleſsneſs, Levity, and Inconſtancy: work this change in my Soul; that I may amend what I cannot bear in others without anger, nor ſee in my ſelf without ſhame; that being free, as far as this imperfect ſtate allows, from a roving Imagination, I may with peace and application tranſmit enflamed deſires to Heaven, and with freedom of mind converſe with Thee my God.

And I moſt humbly beſeech thee to add to the gift of a ſteddy, recollected mind, ſuch a fervor of ſpirit, as may give Life to my Petitions: render them the work of the whole man, and thereby acceptable in thy ſight. O let me never ſollicit the buſineſs of Eternity with lukewarmneſs; nor deprecate everlaſting Fire as if there were no inconvenience in the Denial; But with the ſame importunity they ask for relief who feel the want of neceſſaries for Life: with the ſame true concern thoſe cry out for help, whom preſent Deſtruction Threatens: with the ſame vigour and induſtry I proſecute the concerns of this Life: May I always preſent my ſelf before thee; and ſtill may the Zeal with which my Petitions are made always bear ſome proportion to the amaz-

ing greatneſs and import of that Good and Evi
which is the ſubject matter of them.

And, if by the ſecret Counſel of Thy Provi
dence, thou ſhalt at any time leave my Soul dry
and barren, and withhold the event; Enable me
notwithſtanding always to ſay, Bleſſed be thy
Name under this Diſpenſation. Support my Soul
that it fall not into impatience or dejection; not
admit any thoughts of deſiſting from Prayer up
on the miſapprehenſion of its being fruitleſs.

Take away from me all thoughts of being
eſteemed of men upon the account of Prayer; and
let me not feed my Vanity with that which ought
to be a pure offering unto thee. Let me propose
nothing more beſides the glory of thy holy Name
and to open the Treaſures of thy Goodneſs upon
my Soul, for the relief of thoſe manifold Neces
ſities to which I am ſubject.

Above all, grant O holy Father, that my Heart
may be clean in thy ſight, and that my Praiſe and
thankſgivings may not be diſhonoured by my ad
herence to Iniquity. Deliver me from once at
tempting to honour thee with my Lips only; and
let all my Addreſſes be the conſequence of an un
ſhaken reſolution to forſake all ſin; that lamen
ing my paſt offences, and ſueing for that aſſiſtance
I propoſe to cooperate with, I may have a com
fortable ſhare in the Promiſes made to thoſe that
call upon Thee.

O Bleſſed God, who hadſt reſpect to the Offer
ing of Abel; of thy mercy grant, that I may ap
proach Thee with his Diſpoſition of mind, and
meet with a like acceptance in thy ſight. Grant
that as often as I ſhall uſe that Form which thy
Beloved Son taught his Diſciples, I may repeat
with

with the ſame ſpirit in which it was compoſed. and, O Thou, who haſt promiſed in thy Goſpel that they who ask ſhall receive; grant that I may always ask in ſuch a manner as to experience the truth of thy Promiſe in the ſucceſs of my Petitions; and that whenſoever I happen to ask amiſs, be it the effect of thy Mercy to deny me; and ſince Thou haſt appointed the holy Jeſus our Advocate, grant that I may never think of having any acceſs to thee but through him: that I may never entertain other *hopes* ob obtaining what I ask, but thoſe that are entirely founded in the merits of his Paſſion: Grant this for Jeſus Chriſt his ſake, our Saviour and Redeemer.

Psalm XIII.

Gods Omniſcience, and Omnipreſence.

HAppy are they, Glorious Lord God, who every where adore thy Preſence: at all times, and in all places. Happy they, who live on Earth as in the ſight of the King of Heaven, and ſay every moment in their heart our *God is here.*

Surely, God is in this place, how aweful is this place: every place is that of his aboad: nothing is remote to the God of Iſrael; every Corner is to him as the Gate of Heaven.

He is United to the Heart, a Witneſs to our thoughts, and the Judge of Secreſie and Retirement.

Although the Throne of his Majeſty be eſtabliſhed above, and the ſplendors of his Glory illuſtrate only the Bleſſed,

Yet his unlimited Eye views narrowly this lower World; beholding all the ways of men.

ANTIPH.

All things are naked and open to the Eyes of Him with whom we have to do.

Do we go out or in? He marks our ſteps; the retirements of the Cloſet exclude him not; from him Darkneſs affords no Covering.

Whilſt we are alone He attends our Counſels and the end and ſcope of our endeavours.

When we converſe with others he obſerves our Deportment, and the good or ill we do them or our ſelves.

In our Devotion he notes the abſence of the heart, and regards with what affections our petitions are poured forth.

All the Day long he omits not to obſerve how we ſpend our time, and thoſe thoughts which expire in meer intention are not hidden from him.

ANTIPH.

All things are naked and open &c.

If we deceive our Neighbour, ſpies he not the Fraud? hears not he the leaſt whiſper of the ſlanderous Tongue?

If we oppreſs in ſecret the Poor, or if our private Alms do ſteal to his relief:

If we inwardly murmur at the Rich, or live contented with our little portion;

Whatever We do, he perfectly ſees us: where ere we are, he is ſure to be with us.

The wings of the morning will not favour our eſcape from him: if we make in Hell our Bed behold he is there alſo.

He is near even to the uttermoſt parts of the Sea: the far diſtant ends of the Earth acknowledge his preſence.

ANTI

ANTIPH.

All things are &c.

Why, O thou Sovereign Lord of Heaven, why doſt thou ſtoop to behold things done upon earth? What canſt thou find here that merits thy regards among the Trifles of our empty world?

'Tis not thy Bleſſed ſelf, O Lord, thou by this condeſcenſion ſeekeſt to gratify: all thy Deſign herein is our Advantage.

Thou in mercy ſtandeſt by to ſee our work and labour of Love, that ſo thine Eye may quicken our Diligence.

Thou art ſtill at hand to relieve our wants, that ſo friendly a nearneſs may encreaſe our Confidence.

Thou appeareſt ready to call our ſins to remembrance, leſt we our ſelves ſhould forget them:

Thou viſiteſt with temporal inflictions to prevent our Spiritual evils; and that the want of earthly bleſſings may ſtrengthen our Dependence on thee.

How great O my God muſt thy Favours needs be, when even thy Vengeance has ſo much mercy!

Grant then, that thy dread may accompany all our doings; temper our Love with filial reverence, and allay with *Hope our Tears.*

PSALM XIV.

Let us be preſent in ſupplication with God.

MY God, ſince Thou art never abſent from us; let us be always preſent with thee.

Let us aſcend to thy Throne above in heart and mind; and there contemplate and admire thy Glory:

Let us attend on thy holy Altars, and there adore and praiſe thy mercy:

Every where let us ſeek to meet thee: every where delight to find thee.

Let us ſpread all our wants before thee, who inclineſt a gracious Ear to the fervent Heart.

Thou loveſt to hear us treat of Heaven, and tho' we ask other things with ſubmiſſion to thy wiſdom,

Yet thy Joys eternal we may beg without reſtraint; and preſs for the Aſſiſtance of thy Spirit to obtain them.

Heaven we may wiſh for without the check of Reſignation; and repeat the Petition without fear of importunity.

O wiſe and gracious Lord, what ere thou doſt, thy Love intends it all for the good of thy Servants:

If thou deferreſt to grant 'tis in charity to make us increaſe our Application;

That we may feel more ſenſibly our own Poverty, and be laid under ſtronger convictions of our dependence on thee.

That we practice our Hope whilſt we long expect; and the late receival may enhance our Gratitude.

That we may attain the happy skill of working in our Souls the vertues we ſollicit;

By often renewing thoſe petitions till themſelves become the very Graces we ſeek.

How then do the Offices of Devotion ſeem tedious? how are we ſlow to begin; ſwift to make an end?

What eaſier way to relief than the mention of our wants? What cheaper Purchaſe than to ask and have?

Is

Is any thing more honourable than to converſe with the moſt high God? any profit beyond the Gains of Immortality?

Have we no new Tranſgreſſions to confeſs? ſhall we ever, alas! want Infirmities to lament.

How then is it, that often when we ſpeak to the Dread Majeſty of Heaven, we do not even hear our ſelves?

How is it that we purſue impertinent Objects, and our thoughts and words are far aſunder?

O thou bleſſed end of all our Labours: the only Center of all our wiſhes;

Do Thou reclaim our wandring Fancy, and fix the rovings of our Imagination, that they may attend thy ſervice.

Night and day let us call upon thee, and never ceaſe from the Doors of thy Palace:

Let no delay diſcourage our Hope: nor refuſal it ſelf our Confidence:

Let this Foundation ſtill ſuſtain us; on this be our Peace for ever eſtabliſhed,

What is truly neceſſary thy Goodneſs will not deny; the reſt our Obedience ſubmits to thy pleaſure.

Psalm XV.

That we ask not amiſs.

DEliver us O Lord, from asking of thee, what we cannot receive without danger to our ſelves.

Deliver us from obtaining what we cannot uſe, without offending others and ruining our own Souls.

Deliver us from ſo'preſuming on thy Bounty, as to omit the performance of what is in our power.

Deſiring

Deſiring thee to relieve our Neceſſities, let u
faithfully begin to labour with our hands,

And not expect a bleſſing from the clouds o
the idle follies of an undiſciplined life.

To obtain the Gift of Charity, let us mortif
our Affections, and flie the leaſt ſhadow of Inju
ſtice.

In vain do we approach thy Altars, if our Live
prepare not the way for our Offerings.

Thou denieſt pardon to our treſpaſſes, if w
have not already forgiven our Enemies.

O the Equity of our Righteous Lord, wh
deals with us, as we think fit to deal with eac
other!

Promiſing us the ſame meaſure we afford ou
Neighbour, and performing incomparably mor
than he promiſes:

Full meaſure, and preſſed down, and ſhaken together and running over into the Boſoms of them tha
love him.

And as the Bounty of thy Goodneſs is, ſo alſ
is the Prudence of thy generous hand.

Thou holdeſt thy Bleſſings hovering over ou
head; ſtill obſerving the time when we are fit t
receive them,

Then, immediately, doſt thou pour down upo
us health, and honour; and thy Clouds drop Fa
neſs.

Every good thing is thy Gift; even the tempe
that fits us for the reception of it depends o
the favour of thy Providence.

Every condition thou requireſt on our part,
little elſe but the meer Iſſue of thy Bounty.

Thy mercy alone is the Fountain of all ou
Bleſſings, and in what Channel ſoever they flo
to us, they ſpring from thee.

A

ANTIPH.

Ye have not becauſe ye ask not; ye ask and receive not becauſe ye ask amiſs, that ye may conſume it upon your luſts.

PSALM XVI.

Recounts the Perfections of Almighty God.

COme let us ſing the praiſes of God, and joyfully recount his Perfections.

His Being diſdains all beginning: the ſuppoſal of his non exiſtence is a contradiction: his eternal Eſſence knows no Dependence.

His Knowledge graſps the extent of all things, and his Power commands them as he pleaſes.

His Goodneſs is ſupremely infinite, all his glorious Attributes tranſcendently adorable.

He only is, and was, and is to come: the moſt High God: the Bleſſed: the King eternal, immortal, inviſible.

Praiſe him O ye Faithful departed in his Grace, Praiſe him O ye Living who ſubſiſt by his mercy.

Praiſe him in the vaſt Immenſity of his Power: Praiſe him in the admirable wiſdom of his Providence:

Praiſe him in the bleſſed effects of his Goodneſs, and all his wonderful doings toward the children of men.

His mercies are everlaſting, and his Truth endureth from Generation to Generation.

O ye Juſt, whom it becometh well to be thankful, Bleſs ye the Lord, praiſe him, and magnify him for ever.

He is the God of Abraham, and the God of Iſaac, and the God of Jacob: he is not the God of the Dead, but of the Living.

And

And therefore the Living, the Living, He, ſhall praiſe thee as I do this Day.

O ye Cherubim and Seraphim, Thrones and Dominations, Angels that excel in ſtrength: that do his Commandment, and hearken to the Voice of his word;

O ye Spirits of the ſeparate State, Souls of the Righteous in Paradiſe, looſed from the Bands of the Fleſh, bleſs ye the Lord, praiſe him and magnify him for ever.

ANTIPH.

Bleſs the Lord O my ſoul, and all that is within me praiſe his holy name.

He is the *Firſt Cauſe* of all things, the Source of all Felicity; ever bleſſed; *the ſame to day and for ever.*

The Heaven of Heavens is the Palace of his Glory; and all Created Nature the ſubject of his Dominion.

In his Preſence the Bright Seraphim vail their faces, and all the High Angelick Orders bow down their heads at his Footſtool.

Sing aloud the Prerogative of our God: let every Creature endued with Underſtanding exert to the utmoſt to exalt his greatneſs.

But, O moſt Glorious and incomprehenſible Lord God, how dare we miſerable Wretches undertake thy Praiſes?

How dare our polluted lips pronounce thy adorable Name? Or, where ſhall we ſeek expreſſion ſuitable to thine Eminency?

All that we can ſay is nothing to thy unſpeakable excellency: all we can think, is but a faint ſhadow of thy unconceivable brightneſs.

Even the Voice of Angels is too low to reach

thy Dignity, and their higheſt ſtrains fall ſhort of thy All perfection.

Only in this ſhall thy Servants rejoyce, and all the powers of their Souls be Glad,

That they are now in mercy permitted to praiſe thee according to their meaſure and capacity; and ſhall be enabled to do it leſs imperfectly hereafter.

ANTIPH.

Though the Lord be great and cannot worthily be praiſed, yet is he full of Compaſſion: and as his Majeſty is, ſo is his mercy.

PSALM XVII.

Recites the works of God.

TOO glorious art thou, in thy ſelf O Lord, and thy direct beams are inſufferable to Mortal ſight; yet may we venture to praiſe thee in thy works, and contemplate thee as reflected from thy Creatures.

In that mirrour we ſafely behold our mighty Maker; and freely admire the magnificence of our God.

Heaven and all its Hoſt, Earth and the fulneſs thereof are the Iſſue of his Might: Created by his Power, and by his Bounty repleniſhed.

From him the Angels that excel in ſtrength received it; from him is it given them to attend his Preſence.

He, by his wiſdom kindled the Fire of the Sun, and appointed to the Stars their Courſes.

He ſpake the Word, and they were made: he commands, and they are ſtill preſerved.

O Glorious Architect of Univerſal nature, whoſe

whoſe contrivance the World is, that Spacio
Theatre of thine unlimited greatneſs!

O Thou skilful Diſpoſer of all things in Numbe
Weight and Meaſure,

How does thy wiſdom engage us to admire the
how does thy Goodneſs oblige us to love thee

Not for themſelves alone, Gracious Lord, a
the ſtores of the Earth and the great Deep;

But to ſuſtain our lives during our Pilgrima
here, and make the Paſſage to our continui
City more commodious.

Not altogether for themſelves was thy Ha
magnified in the Production of Thrones and D
minations;

But to receive in charge thy little Flock, a
ſafely conduct thy Servants to the Folds of Bli

O may we praiſe thee worthily for theſe t
Gifts, and under the enjoyment of them alwa
reſerve our chief Affections for the Giver.

May every Bleſſing be a motive of Gratitud
and every Creature a ſtep of approach towa
thee. So ſhall we faithfully obſerve their End, a
happily arrive at our own.

PSALM XVIII.

Continues the recital of the works of God, the
and body, and Dominion over the Creatures.

HOW admirable is thy name O Lord over
the Earth? How wiſe and gracious the Co
ſels of thy Providence?

After thou hadſt prepared the world, as a Ho
ready furniſhed for the Inhabitant;

Thy mighty Hand vouchſafed to make our
dy of the Duſt, and thou didſt alſo inſpire a S
to actuate and govern it.

Th

Thou didſt reveal thy Law for the improvement of our Reaſon; enabling Man by thy ſpecial aſſiſtance to obſerve it.

Thou compelledſt whole Nature to ſerve us without reward; and invitedſt us to love thee for our own happineſs.

This, and much more thou didſt for our ſakes, O glorious God; ſole Poſſeſſor of univerſal Bliſs.

Not for any need thou hadſt of us; or the leaſt advantage thou couldſt derive from our Being.

All this thou didſt, O infinite Goodneſs, the liberal Giver of whatever we call our own!

Not for any Merit, alas of ours, or the leaſt motive we could offer to induce thee;

But for thine own overflowing Charity, the meer inclination of the Riches of thy bleſſed Nature.

Theſe things haſt thou done to us; but We, what returns have we made thy Bounty?

Have we duly conſidered the end of our Being, and faithfully complyed with thy Purpoſe to ſave us?

Pardon, O merciful Lord, our Ingratitude, and remember not our forgetfulneſs of thee:

Pardon the irregularity of our Deſires, pity their inordinacy, and mercifully direct our time to come.

Teach every paſſage of our yet remaining Life, how to expreſs Acknowledgment ſuitable to thy Mercies.

O that We, and the whole Creation might conſpire to thy honour, and all that depend on thee confederate in thy Praiſes!

What is the Praiſe thou expecteſt of us, and the Honour thou requireſt of thy Creatures;

But,

But, that obſerving the Laws appointed, w
may all grow up to happineſs and perfection,
the ſtate of Permanency and eternal Reſt?

And, therefore, *Praiſe thou the Lord, O my Sou*
and all that is within me praiſe his holy name.

Hymn I.

HArk my Soul, how every thing
Strives to ſerve our bounteous King:
Each a double Homage pays,
Sings its Part, and then obeys.
How chearfully the Feathered Choir
In his Praiſes all conſpire,
Chanting every Day their Lauds;
Even the mute Hill their Song applauds.
Though their Voices lower be,
Streams too, have their Melody;
Night and Day they warbling run;
Never pauſe, but ſtill ſing on.
All the Flowers that gild the Spring
Hither their ſtill Muſick bring,
When Heaven ſmiles on them, thankful, they
More odorous ſmell, and look more gay.
But Man alone can ſcarce afford
One ſhort Office to his Lord;
We on whom his Bounty flows,
Who all things gives, and nothing owes.
Awake for ſhame my lingring Heart,
Awake, and gladly bear a Part:
Learn of Birds, and Rills, and Flowers
How to uſe thy nobler Powers.
Call in all Nature to thy aid,
Since He thy God all Nature made.
Join in one eternal Song
Who to one God all belong.

Li

Live for ever glorious Lord,
Live, by all thy Works ador'd:
May every Soul its Tribute bring,
And every Age thy Glory ſing.

PSALM XIX.

The Goodneſs of God to Man.

LET us now conſider, O Lord our God: let us thankfully remember what thou art to us.

Thee, we ſing the Great Beginning of our Nature, and the End of our Actions:

Thee, free Beſtower of all we poſſeſs: the faithfull Promiſer of all our Hope:

Thee, we ſing the Rock of our Life: our preſent help in trouble:

Thee, we ſing the merciful Viſitour of our Sins, and of our Obedience the exceeding great Reward.

Thou heareſt, the ſafe Conductour of our Pilgrimage; the eternal Reſt of wearied Souls.

Such Words, alas! our Narrowneſs is conſtrain'd to uſe, when we endeavour to ſpeak thy Bounties.

O ſing Praiſes, ſing Praiſes unto our God: O ſing Praiſes, ſing Praiſes unto our King.

For God is the King of all the Earth: ſing ye Praiſes with underſtanding.

PSALM XX.

What we are to God.

LET us now conſider, O Lord our God: let us humbly remember what we are to thee.

We, whoſe Being is precarious: we, who, alas! are

are nothing in our ſelves; what can we be to th
Immenſity?

Thou, who art all things in thine own rich ſel
what canſt thou receive from our Poverty?

This only are we to thee, O great Creato
the unthankful Objects of thy Bounty.

This only are we to thee, O gracious Redeeme
the unworthy Cauſe of all thy Sufferings.

Deaf to the importunity of thy Grace, and
the motions of thy Holy Spirit refractory.

Guilty we committed the Sin, and thou in thi
Innocency undertookeſt the Puniſhment.

We all went aſtray from the Paths of Life, a
thy Mercy came down from Heaven to ſeek us,

To ſeek us, loſt to every name of goodneſ
and to bring us home to the Diſcipline of thy Lov

To enlighten our benighted Souls, and to guid
our feet into the way of Peace.

*Lord, what is Man that thou art mindful of hi
or the Son of Man that thou viſiteſt him?*

What can our Good will avail thy Bliſs, th
with ſo many charms thou wooeſt us to love the

Lord, what is Man &c.

What can our Malice prejudice thy Conten
that thou threateneſt Vengeance if we love th
not?

Lord, what is Man &c.

Is there not, O my Father, happineſs enou
in thy Love, that it muſt be ſo many ways reco
mended?

Is there not miſery ſufficient in living depriv
of the bliſful Enjoyment?

Doubtleſs thy Favour is better than Life, a
all the pleaſures of Exiſtence give place to tho
of thy loving Kindneſs.

Th

This, doubtleſs, is the only cauſe which moved thy Goodneſs to ſollicit our affections.

Thou kneweſt, we ſhould otherwiſe caſt away our ſelves, by doating on the vanities of a deceitful World.

Thy Foreknowledge viewed the danger our Obſtinacy ſtood expoſed to; and therefore ſtriveth by the greateſt Fears and Hope,

And all the ſaving Arts of Love and Bounty, to win us to thy ſelf.

Unhappy we, whoſe frowardneſs required a method of procedure ſo unuſual, as the forcing on us our own Salvation.

And thrice happy we, whoſe Wants have met with ſo kind a Hand, that needed only our Emptineſs to engage him to fill us.

Glory be to the Father, &c.

Psalm XXI.

What is all the World to us, without God?

LOrd, without thee, what is all the World to us, but a vaniſhing Dream of buſy Vanities? It promiſes indeed a Paradiſe of Bliſs, but its Performance is an empty Cloud.

Lord, without thee, what are we to our ſelves, but the wretched cauſes of our own Ruin? Till thou made us ceaſe to be nothing, we were more removed from happineſs than is miſery its ſelf.

And now that thou haſt made us, we wholly depend on thee: if thou forſake us, we periſh. Without us thy Royal Throne is for ever eſtabliſhed, and all the Powers of Heaven purchaſe their felicity in obeying thy Pleaſure.

Pity, gracious Lord, our imperfect Natur whoſe every circumſtance is ſo oppoſite to thin

Thou dwelleſt above in the Manſions of Glo and Light inacceſſible; We in Houſes of Clay.

Thou art Immortal and thy Day outlives Time; every moment of our ſhort Life is a St to Corruption.

Thou art Immenſe, and thy unlimited Preſen fills the wide Univerſe; but the greateſt of how little is he?

When, O my God, ſhall theſe Extremities me together? when ſhall theſe Contraries be reco ciled and become one?

We know they once were miraculouſly join in the ſacred perſon of thine eternal Son:

When the Prince of Glory ſtooped down Earth, and grafted on his own perſon the Natu of Man.

We hope they ſhall once more happily me together, in the bliſful Viſion of thy glorious fe

But are there no means for us here below, thou infinitely high and mighty God?

Is there no way remaining to approach towar thee, and diminiſhing this uncomfortable diſtanc

None, but the way of holy Love, which no can attain, but by thy free Gift.

Unleſs thou draw us, unworthy to be call thy Sons, never ſhall we be ſo happy as to lo thee.

O bounteous Lord, to all thy many favo add this one; make us love and eſteem thee bove them all.

Be thou to us all things, and make us nothi in our own Eyes.

Glory be to &c.

O G

O God, who alone art all in all to us Men; and to whom we are nothing but ungrateful objects of thy Liberality; which the more it flows upon us, the more we discover and feel our own emptiness and destitution; increase, we humbly beseech thee, this happy Sense in thy Servants, by the Experience every Day affords how unsatisfactory the World is; and grant moreover, that finding it ordained by thee to widen but not fill our Capacity, we may wisely make this use of the Creature, to heighten our desires of thy infinite self in the blisful Regions of eternal Peace, through Jesus Christ our Lord.

Psalm XXII.

God hath mixed up our Life of rest and labour, giveth every thing plenteously; but measureth out by moments our Time.

MY God, in every thing I see thy hand: thou preventest all our Wants with thy Mercy.

For the weary Evening thou providest rest, and coverest our Repose with the Wings of Night.

To refresh the Body by the Peace of Darkness, and repair the Wast of our decaying Spirits.

Again thou breakest off Sleep with the Beams of thy Sun, and commandest the drowsie Eyes to their Office.

Thus has thy Wisdom mixed our Life, and kindly interwoven it of Work and Rest.

Whose mutual Changes sweeten each other, and fit us for the chearful performance of Duty: Of finishing on Earth, as a Hireling, our Week, that so we may be admitted to thine everlasting Sabbath in Heaven.

§. 2.

O Lord, how thy Bounty gives all things el with a large and open hand!

On our Fields do thy Clouds drop fatneſs, a our Trees bow under the burden of their fruit.

Only our Time thou diſtilleſt peice-meal, a never giveſt two moments at once;

But takeſt away one when thou lendeſt anothe to teach us the price of ſo rich a Jewel:

That ſo we may learn to value every Hour, a not ſquander whole Days in the purſuits of Vanit

Lord, as thou haſt taught our ignorance, let thy Grace enable our weakneſs:

That frugally managing the time thou affor deſt, and ſtill preſſing on to perfection,

We may with a few, but well ſpent Years, pu chaſe to our ſelves a bleſſed Eternity.

§. 3.

It is thy Mercy, gracious Lord, to diſpenſe o Time by narrow Scantlings,

That our ſucceeding Day might learn to wiſe, and correct its failings by experience the paſt.

By this means thou interrupteſt the Courſe Sin, and giveſt a pauſe for Recollection.

Were there no interval of ceſſation from b ſineſs, were not our Operation ſuſpended;

What place would be found for Repentanc how ſhould we change the Habits contracted?

O thou, in whoſe indulgent hands are both o Time and Eternity: who governeſt the fatal p riod of Life;

O grant, we may every Evening provide that important hour, which is coming upon Fleſh.

Gra

Grant we may ſtill ballance our Account for Heaven, and haſten the increaſe of our Treaſures with thee;

That if we riſe no more to our Acquaintance here, we may joyfully awake in Paradiſe, and unite our Hymns with thoſe of its bleſſed Inhabitants.

Hymn II.

NOW, my Soul, the Day is gone
Which in the Morn was thine;
Now its Glaſs no more ſhall run:
Its Sun no longer ſhine.
True alas! the Day is done,
O were it only ſo:
Is it not loſt, as well as gone?
State thy Accounts and know.
Are we ſo much nearer Heaven
As to the Grave we bow?
Has our Sorrow made all even,
And clear'd the Debts we owe?
Say, from what Vice have we refrain'd
To break the Courſe of Sin?
Say, what new Vertue have we gain'd
To make us rich within?
Time is well beſtow'd on thoſe
Who well their time beſtow;
Whoſe main concern ſtill forward goes;
Whoſe Hopes the riper grow;
Who, whenever the Clocks declare
Another Hour is paſt,
Make by good Works, Alms deeds, and Prayer,
Proviſion for their laſt.
O Lord, the God of Life and Death,
My everlaſting King,

Since thou doſt give to all their Breath,
May all thy Glory ſing.
All Praiſe, all Glory be to thee
Thou ever living Lord;
As at the firſt, ſtill may'ſt thou be
Belov'd, obey'd, ador'd.

An Office for Tueſday,

Week I.

Read Nelſon *of Patience, and Reſignation.*

¶ *Acts of Reſignation.*

Ben

O My God, I offer unto thee my Body a Soul, my Senſes, Paſſions, and all my F culties; all my Deſires, Deſigns, and Actio all my Endeavours, my Subſtance, Intereſt, Fa and Liberty, and all the Remainder of my Li all that I have, or am, I offer, all, entirely and ever to thee my great eternal Benefactor.

I refuſe no Reproaches, Poverty, Pain, or Tr ble; no mercileſs Torment, or barbarous Dea in which I may glorify thee. Lead me, and I w endeavour to follow thee, whitherſoever thou g eſt. I ſubmit to every Ordinance of thine, I verence thy Wiſdom, and throw my ſelf into t Arms of thy Mercy. I truſt my ſelf with thy Go neſs, depend upon thy Power, and rely on t Promiſes.

I doubt not of thy Care and Protection, a the continual Aſſiſtance of thy Holy Spirit. D poſe of me, and of all thou permitteſt me to

mi

mine, as ſeemeth beſt unto thee, and to the Glory of thy Name. O, do thou vouchſafe to dwell in me; be thou my God, and I will be thy Servant. I will dwell in thy Houſe, and in thy ſervice: Religion ſhall be my employment, and Patience my Reſt. Lord, lift thou up the light of thy Countenance upon me, and give me Peace of Mind, and Peace with thee, for Jeſus Chriſt his ſake.

¶ *For Patience.*

G.

I Come this day to ask of thee, O my God, the Gift of Patience, which is ſo neceſſary to carry me through the troubles of this world, the difficulties of my charge, and ſatisfy the many Duties which are enjoined me by thy command. I confeſs unto thee my great weakneſs in this part; there being not any day which convinces me not how much I want it; and therefore I humbly intreat thy Grace; that according to my Neceſſity ſo my heart may be raiſed unto thee, and be ſo earneſt and importunate in asking, as to prevail for the grant of what is the ſubject of my preſent petition. Thou knoweſt how unfit impatience makes me for every duty: into how many ſnares am drawn by it: how many raſh and unreaſonable things I both ſay and do by its ſuggeſtion.

Help me therefore, I beſeech thee O God of mercy and long ſuffering; and ſince thou haſt been pleaſed to give me a due ſenſe of my weakneſs, aſſiſt me to overcome it: grant I may in earneſt ſtrive againſt it, and labour by my beſt endeavours to prevent its uſual bad effects from returning upon me. I know thou haſt furniſhed motives ſufficient for obliging me to be very ſollicitous

licitous in this affair; but yet as often as trouble falls upon me, I remember them no more; but open my breaſt to diſquiets, as if I were no part of thy Care, or thy Infinite wiſdom and goodneſs had no concern in what happens unto thy Servant. O Bleſſed Lord, ſuffer not I beſeech thee my Faith to be ſo eaſily oppreſſed by Trifles; but grant, that the Belief of thy Providence, and of my Subjection to thee, joined to a ſenſe of my own unworthineſs may aſſure the Peace of my Soul. Grant I may approve, and think that beſt for me which thou haſt appointed: that I may never, at any time, forget this my approbation; and that the ſhame of a Creature uneaſy and excepting rebelliouſly againſt the Orders of his God, may ſtifle in me all inclinations to diſquiet, and preſerve in my Soul, the calm of peaceable ſubmiſſion: that whatever happen uneaſy or afflicting to me, and from whatever hand it comes, I may conſider it as the Puniſhment due to my offences, and accept it as the Penance enjoined me by thy Juſtice: that I may improve my afflictions to the beſt advantage, and ſeek to make them ſerviceable to Eternity. Let it be then my endeavour to humble my ſelf under thy hand, ſince I ſtand in need of being humbled; and know that nothing is more recommended to thy favour than the broken and contrite heart. Let me in the evil day reflect upon the great advantage thy Servants have made of their afflictions; and how by Patience and Reſignation they have increaſed the glory of their Crowns.

O May I then, finding thy Faith active in me, ſubmit to every inſtance of trouble, as to a part

of my Redeemers Croſs, which he has commanded me to take up; and attain ſuch a Chriſtian ſpirit, that I may bear all kind of Evils with patience and endeavour to remedy them with moderation.

May I calm all the motions to wrath and anger, by calling to mind the Rules of my Profeſſion, never deſiſting from the honourable ſtrife, till I have gained ſo far upon corruption; as to fit enjoying the comforts of inward peace, under thoſe Provocations which heretofore have put me into diſorder.

Let me no longer be a loſer, by the injuries done me; but grant I may anſwer the intent of thy good Providence in permitting offences to come. Under any diſquiet or uneaſineſs, let me be afraid of my ſelf more than of what others have ſaid or done to me. Let this fear ſet a guard upon my lips, and let all my thoughts be taken up in weighing the great advantages of patient ſuffering, the Command of forgiving injuries, and the bleſſing of returning Good for evil. Under theſe conſiderations I humbly beg of thee, my God, to make me fearful of looſing the preſent opportunity, and deſirous of gaining thy favour in the occaſion offered. To this deſire permit a ſteddy compoſure of mind to ſucceed, that bearing all contradiction as thou preſcribeſt, I may be in hopes of that Crown which thou haſt promiſed.

And whenſoever I find my ſelf affronted, expoſed to reproach or ſuſpicions, or ſhame and falſe Accuſation; ſuffer me not to fall into Dejection, or diſquiet my ſelf with the raſh judgments of ſinful Men. Let me have the Grace always to

acknowledge

acknowledge that what I now innocently ſuffe
is what I have upon many other accounts deſer
ed; and as I own before thee the Juſtice of wha
ever contempt is poured on me; ſo I pray the
to ſtrengthen me under it; that even then I ma
give a check to all reſentments: ſtop all enquir
after the Authors: charge nothing upon malice
impute all to my tranſgreſſions; and in that ſen
of Juſtice, acquieſce; rejoycing in being humble
and praiſing thy holy Name; who art willing t
receive ſo imperfect a Sacrifice from me, an u
worthy ſinner.

And in all other troubles, whether of Pai
Sickneſs, Misfortune, the death of Friends, O
preſſion, Loſſes and Diſtreſs, remember me
God I beſeech thee. Teach me in that day to ſu
fer like a Chriſtian, and permit me not to offe
thee by immoderate anxiouſneſs when I have t
greateſt reaſon to engage thy goodneſs to my r
lief. For this end, grant O merciful Father, th
as often as I fall under any affliction, I may fort
with humble my ſelf under thy mighty hand, a
by hearty contrition ſeek to make my peace wi
thee; that ſo, if my trouble be the puniſhme
of ſin; it may by this means be removed; a
if it be deſigned for my exerciſe, I may be
ſpoſed by thy ſuccour to bear it, and improve u
der it according to the deſign of thy Providence

O may I in that hour of trial raiſe up my hea
to thee, and ſeeing all things to happen acco
ing to thy bleſſed will, bow down under it in
humility with an intire ſurrender of my deſi
to thy good pleaſure. Upon this ſubmiſſion i
cline me powerfully to diſſipate all uneaſy, repi
ing thoughts: ſmother all complaints, and be
wi

with Patience the weight I cannot remove. Afford me then more eſpecially, a clear ſight of my own unworthineſs; that I may adore thy Juſtice in the puniſhment of a ſinner. Vouchſafe me then more particularly a proſpect of that happineſs thou haſt promiſed to thoſe that mourn; and upon the terms of this promiſe, let my afflictions admit of conſolation. Then, let me put my ſelf wholly into thy hands, to lead me through whatever ways thy *wiſdom* ſhall think fit: to do with me as ſeemeth good to thy mercy: either to add to my burden or diſcharge me of its preſſure; placing in this one point my whole ſatisfaction: that thou alone knoweſt what is *beſt* for me, and thy Goodneſs intends it.

Thou, O Gracious Lord, waſt pleaſed to exerciſe thy Servant *Job* with the loſs of whatever was dear unto him; ſo that of the happieſt he became of all men the moſt miſerable: and yet amidſt theſe rigorous Trials, didſt in ſuch a manner ſupport him with thy heavenly Grace, that all his Oppreſſion extorted nothing from him but the bleſſing of thy holy name. Grant, O Lord, that I may in like manner be mindful of thy benefits; and, that having had theſe multiplied upon me, I may not account my ſelf miſerable in their loſs, for having once been more happy than others; but rather, as I rejoyce in what *thou giveſt*; ſo I may be content under the departure of what thou *takeſt away*; and equally give glory to thy name in either diſpenſation.

And, as often as this or any other trouble happens to alarm my repoſe; grant, that I may raiſe my heart unto thee, and conſider it as an occaſion which thou offereſt of being united to the

ſufferings

ſufferings of thy ſon Jeſus Chriſt; and upon tha account be not only patient, but even rejoyce i being called to take part in that Life which ha ſome reſemblance to his, my deſerts only except Let me never yield to Nature, nor hearken t the complaints of Fleſh and Blood; but, remem bring my ſelf to be in the way which he hat choſen for his faithful Servants, and ſanctified i his own Perſon, chearfully ſuffer as a Diſciple the Bleſſed Jeſus; and be utterly aſhamed of grie ing like an Infidel, when I am called upon to ſu fer as a Chriſtian. Confirm and ſtrengthen m hope; that amidſt all my ſufferings of what kin ſoever, I may reſt with an intire Confidence i thee; and that I may never think my ſelf miſe able under the comfort of thy Promiſes, and th aſſurance of thy Protection. Grant this for th ſake of Jeſus Chriſt our only Saviour & Redeeme

¶ *For Reſignation.*

ALmighty God, I preſent my ſelf before th Throne of thy Majeſty, to beg thy aſſiſtanc to ſubdue an inward Rebellion which I experienc in my ſelf againſt thy appointments, contrary t the known Rules of Duty, by which I am boun to acknowledge thee my Sovereign Lord; no only in a formal profeſſion of Words, but a pra ctical and ready Submiſſion to whatſoever tho ſhalt ordain.

Wherefore I beſeech thee to aſſiſt me in th attainment of a Temper conformable to the com mand and example of my Great Maſter; that may not henceforth regard my own Inclinatio or worldly Convenience, but above all things loo

up to thy holy Will, and learn to rejoyce in that as my only Good. Be pleaſed to take away from me all violence of Inclination Humour or Paſſion; and ſo moderate all my Deſigns, that whatever end I propoſe in acting, I may always be prepared to receive all the Diſappointments thy Wiſdom ſhall permit. Grant that I may ſet no greater value on worldly things than they deſerve; and that knowing the beſt of them to be uncertain and periſhable, I may neither ſeek them with too much earneſtneſs, nor poſſeſs them with too cloſe and ſtrict a Dependance, nor afflict my ſelf, when thou changeſt or commandeſt them from me.

Let me not be too peremptory in my Deſires, or in laying out the event; as if I had the knowledge of Futurity, and ſaw evidently what was for the beſt, all things conſidered. Rather, O God, be it ever my conſtant practice to ſuſpect the tendency of my Affections; and even then to give a check to them, when I find them too much determined.

As there is ſufficient grounds to diſtruſt my ſelf, ſo turn, I beſeech thee, all my Expectation and Confidence upon thee: grant I may on that firm Center intirely reſt, where is wanting neither Wiſdom to foreſee, nor Power to effect it. Let my Soul be ever poſſeſſed with this Truth; that thou alone knoweſt what is beſt; and that in thy holy Will is the accompliſhment of all that is Good; and may the Evidence of this Truth ſo prevail, that I may be at all times ready to yield up my own thoughts and deſires, and heartily embrace the appointments of thy good Providence.

Thou art the ſupreme Judge of the Univerſe, and

and all thy Judgments are juſt: I am a criminal and by my offences am become unworthy of all thy Mercies. Who am I then, that I ſhould be uneaſy under thy appointments? O my God, far be this from me: far be it from me to be guilty of ſuch a contempt of thy infinite Majeſty and Goodneſs. I ſee the folly and madneſs of this Rebellion, and I declare my abhorrence of it and moſt humbly beg of thee to confirm me against the guilt of what I ſee to be ſo abominable.

O that all my paſſions were under ſuch Government, that whatever their violence or diſturbance may be; upon diſcerning my Rule they would readily ſubmit; and that I might arrive at the perfection of ſilencing all complaint immediately upon the Reflection, that *thou Lord haſt done it.*

May this be the ſettled diſpoſition of my mind that whatever thwarts the inclination thereof inſtead of raiſing in me angry reſentments, may preſently be embraced as the Occaſion of teſtifying my ſubjection to thee, and practiſing the Obedience I profeſs. Grant this for Jeſus Chriſt his ſake.

PSALM XXIII.

That God preſerves us, and holdeth our Soul in Life.

FRom thee, O Lord, we derive our being, and from the ſame Goodneſs the continuance thereof: if thou withdraweſt thy hand but a moment; we die, we ceaſe to exiſt, and relapſe into nothing.

Come, let us adore the God that preſerves us.

From all our Enemies his Providence defends us: he ſends in his Grace to relieve our Weak-

neſs

neſs and defeats the Temptations that threaten to undo us.

Come, let &c.

He, in great Mercy alloweth ſpace meet for Repentance; that, by well employing the Time lent us here, we may wiſely provide for Eternity.

Come, let &c.

Let us not neglect our Duty to him who repeateth continually his Bleſſings to us: let us conſecrate a portion of thoſe Hours to his Service, which he for that end ſo liberally affords.

Come, let &c.

PSALM XXIV.

All we enjoy: all our Sufficiency is from God.

NOT unto us, O Lord, not unto us; but to thy Name be the Glory.

When we have applied our utmoſt Cares, and uſed all the diligence in our Power;

What can we do but look up to thee, and ſecond thoſe Endeavours with Prayers for thy Bleſſing?

When we have implored thy Mercy; and to obtain it, have repreſented before thee the meritorious Offering of thy Son;

What can we do, but ſubmit our Hopes; and expect the Iſſue from thy own free Goodneſs?

ANTIPH.

If we receive all we have from God, why do we boaſt, as if we had it of our ſelves?

We know, and thou thy ſelf haſt taught us; unleſs thou defendeſt the City the Watch is ſet in vain.

We know, and ſad Experience tells; unleſs thou

thou reach forth thy hand, we are preſently
danger of Sinking.

Every moment of our Day ſubſiſts in thee
and every ſtep we take advances by ſtrength n
our own.

Even the Praiſe we now addreſs muſt beg
breath of thee: ſtop if thou denieſt it.

If thou denieſt, who can force thy Will, or c
thy Decrees in queſtion?

If we receive all &c.

Are we not all thy Creatures, O gracious Lor
and hang, as the helpleſs Infant, on the Bre
of thy Providence?

Are we not as Clay in thy hand to frame us i
to Veſſels of what uſe thou pleaſeſt?

Behold, we confeſs, O God, *that in Thee,*
live, and move, and have our being.

All our ſufficiency is from thee alone, and u
on thy favour all our ſucceſs depends.

If we receive all &c.

Others may tell us the way we ſhould go; b
Thou alone canſt enable us to walk.

Others may tell us the way; but even th
muſt be firſt of all taught by Thee.

Shall we, O Lord, preſume to leſſen thy Gra
and vainly arrogate any ſhare to our ſelves?

Thy mighty Truth ſtands up againſt us, a
even our Infirmities effectually confute us.

If we receive all &c.

Shouldſt thou ſeverely examine our hearts, a
ask who it is that operates in them,

Surely we muſt bow down our heads, and fro
our low Duſt in humility ſay:

Nothing are we, O Lord, but what thou ha
made us: nothing have we which thou haſt n
given;

Only our Sins, they are entirely our own, which O may thy Grace extinguiſh for ever.

O may all ſelf Preſumption die in us; and our whole Confidence live only in thee.

May even our Frailties make us more ſtrong, and our being nothing teach us to be humble;

So ſhall thy Power, O Lord, be magnified in our Weakneſs; and thy Mercy triumph in the relief of our Miſery.

Glory be to &c.

PSALM XXV.

To acquieſce in his Diſpenſations.

THus we depend, and happy are we in the Dependance, did we but know our true Intereſt.

We and our whole concerns are depoſited with God; and where can we find a better hand to inſure them?

Is he not wiſe enough to chuſe out Safety for us, who diſpoſes univerſal Nature in ſo admirable a manner?

Has he not Power ſufficient to effect his Purpoſe, who by his Strength made the Heavens, and commands the Wills of Angels and Men?

The Lord is my Salvation, whom then ſhall I fear? the Lord is the Strength of my Life, of whom then ſhall I be afraid?

Wants he perhaps an Inclination to favour us, who deſires our Felicity more than we our ſelves?

Without his Providence not a Sparrow falls to the Ground; and ſhall we miſtruſt his Care for his Children?

Under his Government we have lived all this

while; and can we now ſuſpect he will forſake

The Lord is my Salvation &c.

He has ſhown his Bounty in extraordinary G ces; and will he deny us leſſer bleſſings?

He hath, unſought to, beſtowed on us his o Son, how *ſhall he not together with him give us things?*

All things that are truly uſeful to carry us our Way to Paradiſe, and bring us at length the Regions of everlaſting Glory.

The Lord is my Salvation &c.

If our Neceſſities be the effects of our Fo we muſt not preſume he will maintain us in Sins.

Rather ſhould we ſtrive to moderate our petites; and correct the Vices that have b theſe miſeries.

But if our wants be innocent and preſſing; will ſooner violate the Laws of Nature than word;

His Word which he has ſo ſolemnly engag ſo often proved by a thouſand Experiments.

The Lord is my ſalvation &c.

Ask but the former Ages, and they will tell y the wonders he wrought in favour of his S vants.

He dried the Seas into a Path for his Peo and melted the ſtony Rock to refreſh their thi

He made his Angels Stewards of their pro on; and nouriſhed them in the Wilderneſs w the *Bread of Heaven.*

The Lord is &c.

Still, O my God, thy eternal Charity reta the ſame Affections for thoſe that rely upon th

Still thy all-ſeeing wiſdom governs the wo

with the ſame unlimited, unalterable Goodneſs.

Surely, now the ſtreams of thy mercy run more ſtrong, and have wrought to themſelves a larger Channel,

Since thou ſendeſt down the living Waters from Heaven, and didſt open in thy Sons body the Fountain of Life.

Glory be to &c.

§. 2.

Sit down then in peace O my Soul, and reſt ſecure in the boſom of Providence.

Let us not diſturb the order of thoſe mercies, which our God in his eternal Counſels hath deſigned us.

Every accident may be improved into Virtue, and every virtue is a ſtep to our glorious end.

If our Affairs ſucceed let us praiſe our Benefactor, and think what he who ſo favours us here will give us hereafter.

If they miſcarry, let us yield to the will of Heaven, and learn by our Croſſes in this world to betake us to the other.

Seek ye firſt the Kingdom of God, & then all things ſhall be added unto you.

Shall we not patiently accept a little Evil from him who is the Author of all good unto us?

Evil that our ſins make neceſſary, and which will be removed when it has had its proper effect upon us.

Shall the being without ſome one thing we need not affect us more ſenſibly, than the poſſeſſing all we really want?

Ungrateful Man! the common benefits thou enjoyeſt merit the Thankſgiving of a whole Life, The Air we breath in, the Sun that ſhineth on

us, the Water and Earth which ſo faithfully min
ſter to our uſe,

All theſe, O Lord, thou giveſt to the Goo
and to the Bad, and for the leaſt of theſe no
can praiſe thy name enough.

Seek ye firſt &c.

What ſhall we ſay to thoſe high ſupernatur
bleſſings, the Son of God to redeem us, and He
ven to reward us?

What ſhall we ſay under the ſenſe of theſe u
ſpeakable bleſſings? how ſhall we do for a pr
tence to murmur?

Shall we complain, becauſe a Few, perha
are more proſperous than we? ſhall we repine
their preeminence in ſome one ſingular ben
fit?

Should we not rather look down on the ma
below us, and be thankful to ſee our ſelves mo
favoured than they?

Ought we not rather to reckon ore the mi
ries incident to mankind, and bleſs our God th
has hitherto preſerved us?

Seek ye firſt &c.

Had we ſome unrelenting Cancer devouri
the face, or noiſom Leproſy cloathing with ſca
our skin,

Plagues which we know are incident to o
Nature: plagues leſs than thoſe that are due
our ſins,

What would we give to be as we now ar
how gladly would we change for a leſs immo
rate affliction?

Tis therefore, but comparing our Condition
find motives enough for our Gratitude.

'Tis but interpreting our beſt condition f
ward

wardly, and we find Defects enough to think our ſelves miſerable.

Seek ye firſt &c.

Did we underſtand, and as we ought, adore the wiſdom of our God; we ſhould eaſily truſt him to rule his own world.

Teach us, O bleſt enlightner of our minds; teach us fairly to expound thy actions;

Suffer us not to follow our private Spirit, leſt we create our ſelves a voluntary miſery.

Still may we conſtrue thy afflictions, as coming to correct, and not to deſtroy us,

Let us wait the time, when thou ſhalt think good to withdraw them, and not ſuffer our impatience to preſcribe limits to thee.

Make us rejoyce that our Lot is in thy hand; but O Let thy mercy chuſe favourably for us.

Diſpoſe as pleaſeth thee our condition here; but as to our Portion hereafter let that be with the Bleſſed.

Psalm XXVI.

God the Father praiſed for Chriſt's Nativity.

ADmirable art thou, O Lord, in thy merciful promiſes, but infinitely more ſo in thy wonderful performances.

Thou didſt not depute on Angel to ſupply thy place; nor intruſt ſo tender a work to the management of the Seraphim,

But by thy Son didſt bow the Heavens and come down, and with his bleſt hands didſt work our Redemption.

He condeſcended to the Weakneſs of a Child: a child whoſe Parents were poor and uneſteemed in the world.

Not declining the mean entertainment of Stable; O how unfit for the Birth of the Ki of Heaven!

Refuſing the ſoft accommodations of the Ri to undergo the inconveniences of a poor Strang

Wonder O Heavens, and be amazed O Eart and every Creature humbly bow your heads:

Bow, and adore this Myſtery; *the Word m made Fleſh, and dwelt among us.*

Behold, thus low my Saviour ſtooped for m to check the pride of my corrupted Nature.

Thus low bowed down the Lifter up of m Head, to take me from the Duſt, and raiſe m to the Glories of his Kingdom.

His Kingdom, which is an everlaſting Kingdo his Glories, of which there ſhall be no end.

Lift up thy Voice with Joy, O my Soul, a ſing *Hoſanna to the Son of David.*

Call together the bleſſed Angels to celebra his Birth; and repeat afreſh that Heavenly A them;

Glory be to God on high, on Earth Peace, Good w towards Men.

Glory be to &c.

PSALM XXVII.

The Acts of Chriſt.

REjoyce and be exceeding glad, O ye Fai ful, when ye hear the adorable Name of yo dear Redeemer.

He is the Son of God, the brightneſs of Glory, and the expreſs Image of his Perſon.

All things were made by him, and without h was not any thing made that was made.

All things, that are in Heaven and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers:

All things were created by him, and for him, and by him all things conſiſt.

He is the Image of the inviſible God, and in him dwelleth all the fulneſs of the Godhead, bodily.

He is the great Meſſias, Father of the Ages, whom the Prophets foretold, and all the Saints of old ſo long expected.

At length, in the fulneſs of time, he came to viſit in perſon our miſerable World.

He made the Crooked become Strait, and the Lame to walk and leap for Joy.

He looſned the tongue of the Dumb; O may he influence ours to celebrate his Deeds!

He caſt out Devils by the manifeſtation of his Will; he forced them to confeſs and adore his Perſon.

He raiſed the Dead from the Grave to life again; the Dead that had been four days holden of Corruption.

His own arm raiſed himſelf, and carried up our Nature to the higheſt Heavens.

Theſe Signs were done to engage our Belief; that we might obey unto Salvation.

O Let not all this Love be loſt upon us, by ſo many Tokens, ſo obligingly expreſſed.

One Miracle more we humbly beg: O ſoften our Hearts into a tender ſenſe of thy Goodneſs.

PSALM.

PSALM XXVIII.

The Judgments of God.

SPeak no more proudly vain duſt; nor any longe provoke the Living God.

Seal up thy Lips in humble Silence, and wit trembling remember his Dreadful Judgments.

Remember how the Earth opened her mouth and ſwallowed the thouſands of Iſrael.

Remember how the Clouds poured down Fi and Brimſtone, and buried whole Cities in Aſhe

Remember how the Fountains of the gre Deep were broken up, and a Deluge of Wate ſwept away almoſt all Mankind.

Enquire into the Cauſe of this Devaſtation and tell it aloud to the bold offender.

Tell him, it was Sin, ſuch as his, that drew upo the world ſwift Deſtruction.

Sin threw down the Angels from Heaven, an chained then up in everlaſting Darkneſs.

O Sin, how fatal is thy deſperate Malice; whi pulls on our heads all the Artillery of Heaven!

O my Soul, how dull and ſenſeleſs we are t ſleep ſecure, when our Deſtruction ſlumbers no

Can we repeat theſe amazing Truths, and n tremble at the wrath of Divine Juſtice?

Even while we ſing thy Praiſes, O glorio Lord, our very Duty ſhould fear before thee.

What ſhould corrupted Nature do leſs, wh it ſees its ſelf ready to offend thee: ruined b offending thee?

Strike our Hearts, O thou Governour of t World, with an aweful Reverence of thy gre Name.

Corre

Correct our Vanity into prudent Sadneſs, and break our haughty Spirits to thy Service.

Still may Conſcience cry aloud within us; dare you commit this evil and ſin againſt God, and provoke eternal Vengeance?

Forbid the Madneſs, Gracious Lord, and make thy Judgments upon others, Mercy to us thy Servants.

Who is like unto thee among the Gods! who is like unto thee, terrible in Judgment?

PSALM XXIX.

Wipe away the Tears from thine Eyes, and expel Deſpair from thine Heart.

HE that is infinite in Power to puniſh, is infinite in Goodneſs alſo to ſave, and to ſpare, and to forgive.

He magnifieth his Mercy, and multiplies Compaſſion, but Vengeance is his ſtrange work.

Himſelf with his Almighty Word confined the Waters, and ſharply reproved their Officiouſneſs to deſtroy;

Hither ſhalt thou come and no further, and here ſhalt thy proud Waves be ſtaid.

But O the ineſtimable Love vouchſafed us in the Deſcent of the Son of God for the atonement of Sin!

Thy Mercies, Lord, are above all thy Works, and this above all thy Mercies.

§. 2.

When we lay buried in the Abyſs of Nothing, thy free Goodneſs called us into Being.

He faſhioned us in the Womb, and filled our Nurſes Breaſt with Milk.

How many Dangers hath our Infancy and Youth eſcaped,

eſcaped, and not one of them but by the ſpecia interpoſal of his Providence?

How many Bleſſings do we daily receive, an not one of them but is the Iſſue of his Bounty.

Are not the Paſtors who feed our Souls his Ap pointment? hath he not founded his Church o a Rock for the ſecurity of our Faith?

Sealed his Love with Sacraments of Grace, t to nouriſh in us the life of Charity?

All this haſt thou done, O merciful Lord, th wiſe Diſpenſer of every name of good.

Thou inviteſt us to ſeek by the aſſurance of find ing: if we flie from thee, thou findeſt ſome mean to recall us.

If we defer amendment, thy long ſufferin waits our return: if we repent, thou opene thine arms to embrace us.

Lord, all that we have is derived from the all that we can expect, is comprehended in th enjoyment of thy ſelf.

Accompliſh thy bleſt pupoſe in us, and fini theſe happy beginnings toward us.

Great are our hopes; after the receival of thi only Son what may be able to limit our expec tions?

Thy mercy, Lord is above all thy works, and Act of Redemption above all thy Mercies.

O God, who by Hopes and Fears the gre Springs of Action, haſt graciouſly provid to ſuſtain our faint progreſs towards thy Kin dom: Grant, we humbly beſeech thee, that t many Examples of thy Vengeance on the inc rigible may overawe our Vices; and the ma more inſtances of mercy to the Penitent enco age our weakneſs, and make us effectually end

our to perfect our Repentance by continual uſe
f the means vouchſafed us in thy Church; through
ur Lord Jeſus Chriſt, who liveth and reigneth with
hee and the Holy Ghoſt, world without end.

PSALM XXX.

*God is all goodneſs, but we are a diſobedient, and
inſaying people.*

HOW extremely ungrateful are we, O Lord,
how ſtrangely inſenſible of our manifeſt Duty!
Every Creature beſides man heareth thy voice;
very thing lives by Rule but the Son of man.
The Ox knoweth his Owner, and the Aſs his
aſters Crib; but we on whom thy name is call-
know not: thy People doth not conſider.
Ah ſinful Nation, a people laden with Iniquity,
ey have provoked the holy one of Iſrael to an-
r: they have gone away backward.
The Sun obſerves his appointed Seaſon: if
ou commandeſt he ſtandeth ſtill: he goes back
obey thy pleaſure;
And yet the Sun pretends no reward; he looks
t to ſhine in a higher Heaven.
We who expect the glorious Promiſe, and to
oſe expectation the Heaven of Heavens is pro-
ſed.
How do we forget the Law of our God, which
ly inſtructs us to perfect our ſelves!
We, who are the Purchaſe of Chriſts Sacred
ood, how do we neglect our Saviour who only
eks our happineſs?
O may his unſpeakable Goodneſs engage our
ve to him, and that Love prepare us for the
joyment of him in Heaven!

§. 2.

§. 2.

What Thou forbiddeſt, O Lord, we eagerly purſue; and what thou commandeſt our froward neſs ſtill reſiſts.

We boldly converſe with temptation and ſin which thy Charity adviſeth us to flie like Death.

We timerouſly fear Defeat where thou commandeſt to be ſtrong, and of a good courage.

We govern our Actions by our own extravagant Fancies, and expect the Compliance of thy wiſe Providence with the follies of them.

Pardon, Gracious Lord, this rude perverſeneſs and faſhion our Spirits to ſubmit unto thee.

Make us obſerve what thou ordaineſt, how bitter ſoever it appear to ſenſe.

We are ſure thy wiſdom knows our Infirmities and thy Goodneſs delights in our relief.

O Gracious Lord, whoſe commands are but Advices of what our Nature wants to make us happy; Quicken we beſeech thee, the ſlackneſs of our Obedience to them, by often reflecting upon this thy generous Goodneſs; and grant that the ready Obſervance paid by all other Creatures to thy holy will in ſerving us, may ſo reproach our perverſe oppoſition to our good which thou calleſt thy Service; that we may feel ourſelves confounded with ſhame at our notorious Follies, and be henceforth apter to learn our duty, through Jeſus Chriſt our Lord.

An Office for Wedneſday,

Week I.

Read Mapletoft *Sunday* VIII.

Thanks for the Bleſſing of the Goſpel, and that we may uſe it rightly.

G.

I Deſire to make uſe of the Opportunity thou haſt given me this Day, O bleſſed Lord, in returning thee thanks for the mercy of the oſpel of thy only Son; by which we are in-ucted in the way of Salvation, and taught all oſe Truths, which thou requireſt thy Faithful believe. For this effect of thy Goodneſs bleſ-d be thy Name. Behold I bow down before ee; I adore, praiſe, and magnifie thy holy Name, d with all humility deſire, that whatever Know-dge I have of thee, may be wholly employed to Glory. I thank thee likewiſe, for that by e appointment of thy Providence, the Holy oſpel has been committed to writing; and not ly wonderfully preſerved through ſo many Ages, t likewiſe carefully delivered down to our days, our Comfort and Inſtruction.

And grant, O Lord, that I may always acknow-dge this thy Mercy with Thankſgiving; and s not only in words, but the proper uſe there-May I never take it into my hand, but with the Reſpect that is due to a Book which con-ns the manifeſtation of thy Will; and as often I read in it, let it be chiefly with a deſire of owing thee my God; of knowing thy Juſtice, t I may fear to offend thee; of knowing thy Mercy,

Mercy, that notwithſtanding my unworthineſs, I may nevertheleſs confide in thee; of knowing thy Power, that I may be ever ſenſible of my entire Dependence on thee, and learn to walk before thee in all Sincerity, and with a perfect Heart. Open likewiſe I beſeech thee my Underſtanding, that I may have a due ſenſe of what I read or hear; and let my Enquiries be always attended with a teachable Spirit, that being far removed from ſelf conceit, I may not pervert the Law againſt the Law-giver, nor abuſe thy Words in oppoſing Ordinances.

Let me not reſt, I humbly beſeech thee, in the bare Knowledge and Theory of thy Goſpel, but grant I may be always ſollicitous to make this the Rule of my Life: that I may walk in all things according as thou haſt here preſcribed; that I may in this Mirrour ſee what is the Duty and what ought to be the Life of a Chriſtian; that I may here enquire, what thou approveſt and what thou diſapproveſt; and act according as thou haſt been pleaſed to manifeſt thy Will for our Direction.

But when I recollect thoſe Duties which the Goſpel teaches, I find the ſtate of my Soul in many particulars contrary to what is there preſcribed. And now, O God, what is left me to do, but to appeal to thy Goodneſs to have compaſſion upon me. I confeſs my great unworthineſs in having ſo many Years made profeſſion of being thy Diſciple, without having ſufficiently conſidered the Conditions which thou offereſt to thy Followers. In making up my accounts, I find I have been very much in the ſervice of thy Enemies; I have followed the World and my own

C

Corruption; and to theſe have I turned the great endeavours of my Life. What has there been in my Practiſe, but a change of Pride, and ſelf-love in all their Shapes? and if I have ever pretended to amend; what has this been but ſome very ſhort interruption of my Follies, or the ſhifting from one evil to another? All this my miſery, and much more is known to thee, O God, and from thee alone muſt come the Remedy; for although I have thus worthily forſaken thy Laws, yet I confeſs, all my help is in Thee, whoſe Goodneſs I believe ſo infinite, that the number of my ſins paſt ought not to deſtroy my hope of finding in thee a Cure of all my Unhappineſs. Raiſed by this Hope, I now pour out my Supplications before the Throne of Grace; humbly beſeeching thee to fix this principle in my Soul, that nothing can be well done, nothing beneficial to me, but what is according to the Goſpel.

Far be it from me for the remainder of my life, to conſider my own Inclination; or to conſult the World, or the Cuſtoms and Practices of world-ly Perſons. I utterly renounce this practiſe of unbelievers, and deſire with all my Soul to walk in thy ways entirely: to do thy will and ſerve thee faithfully. O let thy Grace operate ſo powerfully in my heart; that I may never more have regard to the ſuggeſtions of ſuch falſe Guides as lead me to Sin and Death; but that I may be directed in all things by a better light, even the light of the Goſpel.

If Cuſtom at any time be alledged, give me courage to profeſs, that thou Lord art my God; and that I cannot give Cuſtom the Preference to thee.

If

If reproachful Cenſures purſue me, grant may ſtill profeſs, that Thou art the God who I have choſen; and deſpiſe the verdict of my Fe low Priſoners. Confirm thy Servant in this Reſ lution: carry me on with Conſtancy and Perſ verance, and let thy Holy Spirit eſtabliſh my hea againſt all Oppoſition. My deſire is to walk thy Ways; and of whom ſhould I learn thy wa but of Thee? my Deſire is to come unto The and who can better teach the method of approac ing thee than thy Bleſſed ſelf? May I never th conſult, or take that for my Guide, which bei contrary to Thee, muſt certainly put me out the Way.

O God, who ſo often didſt give in charge thy People to obſerve thy Statutes; and up that condition only didſt promiſe thy bleſſings them; mercifully grant, that I may always ha this in my Remembrance; and that the Ho which is in me of coming to thy Promiſes, m be always attended with a perpetual care, a zealous endeavours for the keeping of thy P cepts, and performing whatever thou requi of me.

Vouchſafe to communicate thy ſelf ſtill more a more to my Soul; and ſo purge away from it wh ever yet remains of Darkneſs and falſe Light; t I may love Thee above all, follow Thee above and give thy Revelation the Preference to other light that offers it ſelf for my Condu that I may learn from thence what is honoura what is great, what is valuable, what Baſe Contemptible: what is to be ſought, and fea and deſired: what to be avoided, and abhorr wherein conſiſts the true happineſs and End

an. Grant this for Jeſus Chriſt his ſake our on-
Mediatour and Advocate.

Uſe Penitential Prayer. *O eternal God*, &c.

Come, let us adore our Lord that governs us.
He is our great and Sovereign Lord, the King
Heaven and Earth: he ſees at once the whole
ame of all things, and thoroughly comprehends
eir various Natures.
Come, let us &c.
To every Creature he appoints a fit Office; and
verns all their Motions, in order to the effect-
g of his glorious deſigns.
Come, let us &c.
Univerſal Nature is under the guidance and di-
ction of his Wiſdom; and all things work to-
ther for the good of them that love him; his
unſels are deep beyond all ſearch, but all his
ays are juſt and merciful.
Come, let us &c.
His Enemies he breaketh to peices with a Rod
Iron; puniſhing incorrigible obſtinacy with
rnal Fire; but his Servants are bleſſed with
e Priviledges of Children, and Duty is reward-
with the Kingdom of Heaven.

Hymn III.

Open thine eyes, my Soul, and ſee,
Once more the Light returns to thee:
ok round about, and chuſe the way
Thou mean'ſt to travel o're to Day.
ink on the Dangers thou ſhalt meet,
And always watch thy ſliding Feet;
ink, where thou once haſt fal'n before,
And mark the Place, and fall no more.

Think on the Helps thy God beſtows,
And caſt to ſteer thy Life by thoſe;
Think on the Sweets thy Soul did feel
When thou didſt well, and do ſo ſtill.
Think on the Pains that ſhall torment
Thoſe ſtubborn Sins that ne'er repent;
Think on thoſe Joys that wait above
To crown the Head of perfect Love.
Think what at laſt will be thy part,
If thou go'ſt on where now thou art.
See Life and Death ſet thee to chuſe,
One thou muſt take, and one refuſe.
O deareſt Lord, direct my Courſe,
And draw me on with gentle force:
Still make me walk, ſtill make me tend
By thee my *Way*, to thee my *End*.

PSALM XXXI.

The ſtate of the Damned.

WHY boaſteſt thou, O Sinner, thy pleaſ
hours, the pleaſures of a ſlumber in
arms of Death?

Awake and chaſe away the Dream that delu
thy ſick head with empty Fancies:

Awake, and fill your eyes with tears of P
tence, and ſadly behold the Miſery that aw
you.

Whither alas! will your Souls be hurried; w
in cold Deſpair you ſigh away your laſt Breat

They ſhall flie away amazed from the ſigh
Heaven, and hide their guilt in darkneſs.

They ſhall not be able to ſtand in Judgm
a ſentence of everlaſting Vengeance will be
nounced upon them.

They ſhall be conſigned over to unſpeakable
orments, and dwell with Pain and Anguiſh for
ver.

Their Underſtanding ſhall be continually en-
tained with bitter reflections on its own Ca-
nity.

Their Deſires ſhall be heightned to Madneſs,
d perpetually racked with Deſpair of obtaining.

Their memory ſhall ſerve only to renew their
rrows, and floods of Trouble and Anxiety ſhall
erflow their Soul.

They ſhall wiſh the Mountains would procure
m reſpite from pain by falling on them, and
t the everlaſting Hills would bow down to
ver them;

Nothing ſhall fall on them but the wrath of
d, nor cover them but their own Confuſion.

O what pangs ſhall ſeize them, when they ſee
y are for ever deprived of the bliſsful Viſion
God!

When they ſhall find themſelves eternally ba-
ed from the gracious preſence of the Holy
ns;

That God who made them to enjoy his Glory:
Jeſus who redeemed them to be heirs of his
city.

Then ſhall they curſe this deceitful World, and
Companions of their Sin;

re theſe the effects of thoſe fond Deſires,
ſe enjoyment we made our chief Felicity?
las! what avail our undue Liberties? what
nforts receive we from thoſe faithleſs Riches
o highly eſteemed?

hey all are vaniſhed away like a Shadow, and
Cloud of Smoak that is ſcattered with the
d;

But the Remorſe and Puniſhment endure for ever, and torture our Spirits with perpetual Anguiſh.

Thus ſhall they cry, and none regard them; thus they ſhall mourn, and find none to pity them.

O ſad expectance of a diſſolute Life, O dreadful conſequence of an impenitent Death!

Eternally to long for what they can never enjoy; eternally to ſuffer what they can never avoid.

Bleſſed be thy gracious Providence, O God, that with ſuch tender Care warneſt us of our Danger.

O ſave us too, O Lord, from all thoſe Dangers: ſave us for thy Mercies ſake.

Grant the Knowledge of the iſſue of Sin may be a check againſt all the Temptations to it.

Quicken our apprehenſion of the ruinous Effects of it, and with thy terrible Threatnings reſtrain our unbridled Paſſions;

That if thy glorious Promiſes move not our Hearts, the fear at leaſt of Hell may fright us to Heaven.

Psalm XXXII.

Heaven deſcribed.

WHY do ye mourn ye Children of Light, whom belong the promiſes of Bliſs?

Who taſt already the ſweetneſs of Hope, ſhall hereafter be ſatisfied with Fulneſs of Joy.

What can moleſt their happy State, whom God of Glory hath choſen for himſelf?

Whom he hath adopted into his own Family, and deſigned for Heirs of the Kingdom Heaven,

That bleſſed Kingdom where all Delights a-
ound, and Sorrow and Tears are baniſhed away.
Where none are ſick, or grown old, or die; but
uriſh in health, and vigour, and immortal Life.
Where we ſhall no more be ſubject to cares,
fear, or chance; no more expoſed to the poſ-
ility of Falling.
Where we ſhall no more be vexed by others:
more diſquieted by our own Paſſions;
But a ſerene Tranquillity ſhall be within us,
d around us Joys innumerable.
Joy in the excellency of our glorified Bodies:
y in the Perfections of our enlarged Souls:
Joy in the happy Society of Saints, and the glo-
us Company of Angels:
Joy in the raviſhing ſight of the Lover of our
ture, and our beloved Jeſus: Joy in the bliſs-
union with the moſt high God.
Fear and diſmay to the impenitent Sinner, and
the obdurate Heart break aſunder with Grief:
But for the Innocent that are ſealed of the Spi-
, let them always be glad; and the Servants of
ſus rejoyce and ſing.
Behold, the *Humble* ſhall be highly exalted, and
Poor in Spirit ſhall be crowned with Majeſty.
They who ſuffer Perſecution for righteouſneſs
e ſhall be recompenced with Bleſſing; and thoſe
t convert many to righteouſneſs ſhall ſhine as
Stars.
Then ſhall we bleſs the true friend that reprov-
us, and the charitable hand that aſſiſted our
age to Happineſs:
We ſhall bleſs the provident mercies of our
d, and ſing aloud the Victory of his Grace;
s this the effect of the little pains we took?

are theſe the Repairs, for thoſe petty loſſes w
ſuſtained?

O happy we, who denied our ſelves Toys, gain the Riches that periſh not.

Millions of years ſhall paſs away; and our G ry ſhall then but ſeem to begin.

Millions of millions ſhall paſs away, and Glory be no nearer its end.

O ſweet expectance of a pious life! O hap ſequel of a holy death!

For ever to be free from all that can affl eternally to enjoy whatever can delight.

Bleſſed be thy Gracious Providence O G who with ſo large a Bounty wooeſt us to our h pineſs.

Wooeſt us in a way we are ſo apt to be tak Self-love, and our own great Intereſt.

As thy magnificence prepareth ſuch Delig for us, ſo may thy Grace fit us for them.

Faint not then my Soul, and we ſurely ſhall f a proſperous Iſſue of all our ſorrows;

Still let us labour, ſtill let us ſuffer; ſhort our Troubles, and our Joys eternal.

ANTIPH.

Eye hath not ſeen, nor Ear heard, neither ha entered into the heart of man to conceive the things hath prepared for thoſe that love him.

PSALM XXXIII.

Chuſe Life or Death.

COme now my Soul, and chuſe; for Life Death are ſet before thee.

Chuſe, while thy Gracious Lord allows Day; leſt the night of darkneſs overtake neglect.

Ch

Chuſe, but ſo, as remembring Eternity depends on thy choice: try, examine fully, reſolve.

Call the Pleaſures of the world before thee, and enquire which of them will countervail everlaſting torment?

Ask, if the ſatisfaction of ſome tranſient, irregular Paſſion may recompence the forfeiture of life eternal?

Ask, if the Vanities thou loveſt deſerve thy affections better than thy Maker,

More worthy in themſelves, or beneficial to me, that thou canſt prefer them to thy Redeemer?

Doſt thou expect quiet in their enjoyment, or in the attainment of them give thee happineſs ever?

Will they protect thee at the Hour of Death, plead thy Cauſe in the Day of Judgment?

If not? take them away from me as utterly inſignificant to my welfare, things wholly forreign to my Happineſs.

'Tis thee alone, O Bleſſed Jeſus, whom I chuſe; I dedicate my ſelf entirely to thy ſervice:

Thou art my ſole and abſolute Lord; be thou my part, and my inheritance for ever.

But O Gracious Maſter, guide my uninſtructed will, and haſten her advances towards thee.

Here alas! we move ſlowly as in the Dark; led by the Rhetorick of things not ſeen.

Did we but clearly ſee or feel, what we ſay we believe; we ſhould certainly change the courſe of our lives.

Did we really and heartily aſſent to the truths we recite in our Creeds,

What would we do to attain the Joys of Heaven,

ven, what would we not do to eſcape everlaſtin fire?

Would the pardon of an Injury be too hard Law, or the reſtoring fourfold too a great a price

Yet is all this as certain as if we actually ſa it, and would move us as much if we ſeriouſly co ſidered it.

Which of us doubts, but ere it be long we ſha all be duſt; yet which of us lives as if we thoug to die?

Pity, O Lord the Frailty of thy Servants, a ſuffer not our blindneſs to lead us to ruin:

Supply our want of ſight by a lively Faith, a make us uſe the Means, as well as like the end.

Thou art our Lord, and we will ſerve thee fear; thou art our God, and we will love the in Hope and humble Confidence of enjoying th for ever.

PSALM XXXIV.

The excellency of the Knowledge of the Goſpel.

LET them neglect thy Praiſes O Lord, w conſider not thy mercies.

Let them be ſilent to thee, Gracious Lo whoſe mouth is full of themſelves.

As for us, who reflect we ſubſiſt by thy gif and thankfully acknowledge the Riches of t Goodneſs:

Our Heart ſhall addreſs to thee day by da and our Lips ſhall delight to ſing thy Glory.

Bleſſed for ever be thy Name O Jeſu, who h vouchſafed to lay down ſuch excellent Rules guide us to thy Kingdom.

To thee we owe the happy skill of finding Lives by generouſly looſing them to follow th

T

Thou haſt taught us how to uſe this world in ch a manner, as may render it a ſtep to that hich is to come.

From thee we derive thoſe Heroick Counſels, d from thy Spirit that aſſiſtance which raiſeth r Souls above Nature.

From thy Diſpenſation all we know we learn, d all we do we receive.

How long might we have wandred here in the ght of Pagan Errour and Superſtition;

Had not Charity brought down thy very ſelf become our Light?

Never elſe ſhould we have known that great cret of Peace; *forgive your Enemies.*

Never ſhould we have learned that neceſſary gredient of happineſs; *deny your ſelves, and take the Croſs.*

On this unſatisfying Earth, ſhould we blindly ve ſet our whole Affections,

Hadſt not thou told us of the Kingdom of Hea-n, and there bid us lay up treaſure.

Hadſt thou not terrified us into the fear of thy rath, by ſtripping Hell of her Covering, and poſing the miſeries that attend our ſins:

Hadſt thou not invited us to the obedience of y Commands, by promiſing the ceaſleſs Felici-s of an exemplary life.

What haſt thou promiſed, gracious Lord, to the *eek*, and *Poor in Spirit?*

How many Joys has thy Bounty prepared for e Lovers of Mercy, the Pure in heart, and ma-rs of peace.

O thou Allſeeing Wiſdom of the eternal Fa-er, Sovereign Prince of men, and Angels,

Write thou theſe ſacred words in the Tables of

our

our heart, and give them an Aſcendant over our Paſſions:

Make us continually to ſtudy thee our Heavenly Maſter; and admire the beauty of thy Law,

A Law ſo exactly conform to true reaſon, and highly perfective of that Humanity, of which it is the great Reward.

Glory be &c.

PSALM XXXV.

The Example of Chriſt.

NEver will we ceaſe to exalt thy Goodneſs O Jeſu; ſince thou never ceaſeſt to oblige us with new bleſſings.

Thy generous Charity could not be ſatisfied to have only ſpoken the words of Life;

'Twas not enough for thy overflowing Love that thy heavenly Sermons told us our Duty,

But thou muſt urge and provoke our Obedience, by the ſweet inforcement of thine own example.

Thou didſt enjoin the Love of our Enemies and thy dying breath was employed for the pardon of thy Crucifiers.

Thou forbaddeſt thy Followers to affect ſuperfluities, and hadſt not where to lay thy head.

Thus didſt thou outlive the ſanctity of thine Exhortations, and thy Practice outdid thy Precepts.

Thy whole Life and Death was ſpent in purchaſing for us everlaſting happineſs, and making out the way to it.

Shall we not then follow the Path rejoycing which our Lord and Maſter hath trod before us?

Whi

Which however ſpread with Thorns, carried
im our Leader to the Glories of Paradiſe.
Strengthen, Lord, our frailty; that in the dan-
erous Labyrinth of the World, and the whole
ourſe of our Pilgrimage,
Thy Heavenly Dictates may be our Chart, and
hy holy Life our Directour.

PSALM XXXVI.

The Bleſſings of Revelation throughout all Ages.

MAY every Age ſing Praiſes to our God, and all Generations adore his Providence.
From the beginning hath he made ſuch diſco-
eries of his Nature and will, as might ſerve to
iſe our Minds above the world.
He created Man with neceſſary knowledge, and
handed it down by the long lives of the Pa-
iarchs:
He charged the Angels with his Commands to
, and inſpired Prophets to declare his will.
In the Latter Days he ſent his own Son to fi-
h our Inſtruction, and perfect the Rule of our
ith.
The Bleſſed Jeſus made choice of fit witneſſes
his Reſurrection, and ſent them to preach the
oſpel to every Creature,
He did verifie their Miſſion by miraculous Aids,
d enflamed their hearts with the Fire of his
irit.
He brought all his holy Truths to their Re-
embrance, and prompted them to commit them
Writing,
Enjoining their ſucceſſours to guard the holy
oks with their lives, and tranſmit them un-
anged to late Poſterity. Thus

Thus are the Holy Scriptures conveyed unt
us by the miniſtry of the Church, and ſhall be tran
mitted to future Generations in the ſame manne
unto the worlds end.

Bleſſed be thy Goodneſs, O Lord, who out
many Nations haſt choſen to make known thy wi
to us.

O may thy bleſſed will as it is beſt known,
be moſt exactly performed by us thy Servants.

Hymn IV.

MY God, had I my Breath from thee
The Power to ſpeak and ſing,
And ſhall my Voice, and ſhall my Song
Praiſe any but the King?
My God, had I my Soul from thee
The power to judge, and chuſe,
And ſhall my Heart, and ſhall my Will
Their Beſt to thee refuſe?
What though my Voice and Fancy be
Too low to reach thy Praiſe;
Yet both ſhall ſtrain thy glorious Name
High, as they can, to raiſe.
To thee great God of Heaven and Earth
Each knee for ever bow:
May all thy Bleſſed ſing above
And we adore below.

Psalm XXXVII.

The bleſſings of a peaceable mind.

O Their quiet and ſecurity, whom thy Gra
O Lord preſerves in Innocence!
The Day flows ſilent over them, the calm Spi
ebb and flow in obedience to reaſon;

All their Delight is to think of Heaven, and re-
unt the Joys they ſhall one day poſſeſs;
Till ſome unruly Paſſion breaks in upon their
epoſe, and opens a door to their Enemies.
As at a ſmall Breach an Army pours in her Ban-
rs enſlaving all that ſubmit to their violence,
d deſtroying all that make againſt it;
Such here is their confuſion when they have
bmitted to the firſt aſſault.
A Torrent of thoughts crowd the heart, and
terly conſume the little Remnant of their Peace.
O the diſtraction of a Life led by humour, and
e miſerable ſlavery of being ſubject to our own
ſſions!
How often do they engage us to contend with
hers, and embitter all our days with ſtrife and
vy?
How often are they adverſe to each other and
ay the mind alternately?
When they are Unanimous, they make us un-
ſy at their being diſappointed:
If they ſucceed, they ſeldom produce the con-
nt we expected:
If they delight our Corruption, then they moſt
all undo us by feeding our fatal Diſeaſe.
Vain at beſt are the enjoyments of this world,
d after a little flattery, betray us to ruin.
Save us, O bleſſed Jeſus or elſe we periſh; let
y mercy awake to the reſcue of thy Servants.
Send down thy Grace to reinthrone our Rea-
n, and thoroughly reduce theſe unquiet Diſor-
rs,
So may we return to our former Reſt, and con-
ntly enjoy an univerſal Peace.
Peace with the Bad by bearing their Injuries:

Peace

Peace with the Good by conforming to the
Virtues:

Peace with our ſelves, by ſubdueing ſenſe t
Reaſon: and with thee by improving Reaſon wi
Chriſtianity.

Psalm XXXVIII.

Chriſt is ready to ſave us from falling by our Affection

THus are they miſerably toſt up and down
who float on the Waves of their own Paſſion
Their wearied Souls faint within them; whe
they ſee their Lord hath withdrawn his Preſenc
They ſeek him, but cannot find him; they c
upon him, but he gives them no Anſwer.

Faint not to ſeek on, O ye of little Faith! ſt
perſiſt in calling upon your Deliverer,

Tho' he ſeemingly ſlumber to try your Dut
or puniſh your Diſobedience:

Tho' he may ſuffer the Fury of the Tempeſt t
a while to beat upon you, to ſhew the hopele
State of being left to your ſelves:

Yet be aſſured he will hearken to your Pray
at laſt: he will not permit you to periſh for ev

Antiph.

*Thou art, O Jeſu, the only Anchor of our Hope; ſa
us, O Lord, or elſe we periſh.*

Behold, when your Fears were grown to th
height, and no means appeared to ſuſtain yo
Patience;

When the proud waves rode over your Hea
and covered your little Veſſel with Deſpair a
Ruin;

His bleſſed Voice commands a Calm; and i
mediately the Sea and the Winds are ſtill.

Th

Then is their Darkneſs turned to Light, and
e Clouds diſperſed into a bright Day.
Then they recollect their ſcattered Thoughts,
d the Fleſh again does homage to the Spirit.
Often do they look back on the Dangers they
ve eſcaped, and as often bleſs the Mercy that
livers them.
Welcome again that eaſy Yoak of Chriſt, and
light Burden of that Labour of Love:
Welcome the holy Offices of Devotion, and the
vent Prayer of an enflamed Mind.
Now we diſcern the Beauties of Holineſs, and
may we deeply imprint on our Minds,
That the pleaſures of Virtue are pure and abid-
g, that infinite Bleſſings attend its Practiſe.
That the purſuit of Vice is trouble and intri-
y, and its Courſe is finiſhed in an Abyſs of
fery.
Pity our weakneſs thou ſole Raiſer of them that
, Suſtainer of them that ſtand.
Let us not looſe the benefit of this unhappy
perience, but from our own Miſcarriage teach
ſelves Wiſdom.
Teach us to ſuppreſs Temptations in their firſt
proaches, when their power is weak, and our
ice in its full Strength.
Reflecting upon their appearance how ſadly
y go off, and leave nothing but their ve-
nous Sting.
So ſhall we gain the beſt of Victories while we
ter our own corrupt Inclinations.
To reſiſt our Deſires is more glorious than to
a City, and to conquer ones ſelf is a thou-
d Triumphs.

PSALM

PSALM XXXIX.

Deliverance from Temptation prayed for.

LOrd, as thy allwiſe Providence often declin
to interpoſe, and ſuffers the Storm to gro
high and loud:

Yet never fails in the relief of thy Servants wh
faithfully call upon thee in the day of Trouble;

So let thy favourable hand ſtill bear us up, wh
thou ſeeſt us charged with any ſtrong Aſſault.

Leave us not then to our own Infirmity, l
the Enemy of Souls prevail againſt us.

Forſake not the Miſery that is falling, leſt
inhabit the Duſt for ever.

Suffer not Frailties to commence Cuſtom, l
we die impenitent, and periſh without recove

ANTIPH.

All our Lots are in the hand of God, the Aſſiſta of his holy Spirit is our Safety.

Deliver us, O Lord, from the Occaſions of S
and the Importunities of ſuch as delight in Fo

Deliver us from the Snares of enticing Co
pany, and the Infection of bad Example,

Which ſheds in every place its Poiſon, a
whereever it enters, deſtroys.

Once more I repeat my Addreſs, and hum
renew my Requeſt for ſo neceſſary a Bleſſing.

Deliver us, O Lord, from the Occaſions of S
and the Importunities of ſuch as delight in Fo

Set a ſtrict Watch continually over our E
and diligently keep the Door of our Lips.

Govern all our Senſes that they ſeduce not
Mind; and order every motion of our Heart
Fancy.

ANTIPH.

All our Lots &c.

Per

Perfect the Work thou haſt begun, and make
n our Paſſions Miniſters of thy Grace.
Change our rude Anger into a ſeverity againſt
ſelves, and a prudent Zeal for others.
Convert our Timorouſneſs into Fear to offend,
an awful Reverence of thy ſacred Name.
Let our Affections be turned into Charity, that
Hearts may deſire nothing but thee;
Whom we may ſafely love with our whole
ength; whoſe Heaven we may covet, and fear
exceſs.
Great thou! whoſe bliſsful Viſion is the Joy of
gels, and ſovereign Happineſs of all Saints.
O that our Soul could love thee without Limits,
hou are in thy ſelf moſt infinitely amiable!
That we could fix all our Thoughts on thee,
never take them off from the Memorial of
Goodneſs!
At leaſt, O thou Fountain of Bliſs, and Boun-
freely overflowing with perpetual Bleſſings!
Let every Day we receive of thee, ſtill ſet apart
e Portion of it ſelf,
Wherein to meditate thy unſpeakable Mercies,
makes its boaſt of thy glorious Rewards.
Mercies the givers of all we have, and Rewards
reſerve for us more than we can wiſh.

ANTIPH.

All our Lots &c.

PSALM XL.

Reflections upon Time, and Eternity.

O it is. we are ſo much nearer our Grave, and
all the World is older by a Day.
he Portion of the Wicked is ſo much leſs; and
Time of their Puniſhment ſo much advanced.

The Sufferings of the Patient ſo much dim
niſhed, and their hopes of Deliverance ſo muc
encreaſed.

They who have ſpent this Day in Sin and Fo
ly, ſee all their Works vaniſhed like a Dream;

All paſt, and gone; but the Fears of Ve
geance; and the beſt that can follow is a bitt
Repentance.

But ſuch as have wiſely beſtowed their Tim
and made another Step towards Heaven,

They ſee their Joys come to meet them in t
Way, and enlarge as they advance nearer.

O thou bleſt Author of all our Hopes, a
perfect Satisfier of human Wiſh!

Do thou inſtruct us in this ſaving Truth, a
let every evening renew it to our Mind:

That the things of this World are of little i
port; ſince its Joys ſuddenly expire, and its Gri
determine:

But the Future, the Future State, is what alo
concerns us, where Life and Death are everlaſtin

Psalm XLI.

Enquiry into the Actions of the Day.

WE are indeed nearer the end of our Li
but are we nearer the end of Living?

What have we done, my Soul, to Day; t
truly advanceth our approaches to Eternity?

Have we increaſed our eſteem of Heaven; a
ſettled its Love more ſtrongly in our Hearts?

Have we avoided any inſtance of Temptati
or faithfully, what we could not avoid, reſiſt

Have we interrupted our cuſtomary Faults,
checked the vices of our Inclination?

H

Have we embraced the opportunities of Good, which the Mercy of Providence hath offered us?

Have we induſtriouſly contrived Occaſions to improve, as we are able, our ſelves or others?

Alas, O Lord, what do we find when ſeriouſly we inſpect our ſelves?

When we reflect upon our former Years; nay even the Follies of this one Day.

So many Hours miſpent in nothing: ſo many abuſed in worſe than nothing.

Pardon, for the ſake of Chriſt, what our Paſſions have done, and favourably let his Merits supply the omiſſions of our Weakneſs.

Make us hereafter more carefully watch, that our Time ſlide not away unprofitably.

Make us chuſe every Day ſome fit Retreat for the Study of our ſelves; the Knowledge of thee. Our ſelves; that we may correct our own Infirmities: and Thee; to adore thy infinite Perfections.

Glory be &c.

Psalm XLII.

God the Cauſe of all the Good we do.

Little, thou knoweſt, is the Good we do, O Lord, and the greateſt part of that little is derived from thee.

Great, we confeſs are the Evils we commit, and all to be charged intirely upon our ſelves.

Tell me, O my Soul, after thou haſt well examined: tell me, and let not Pride deny the Truth, divert thy free Confeſſion.

Could we have ſaved our ſelves in the hour of temptation, unleſs our God had powerfully ſuſtained us?

Effected any pious Deſign, unleſs his Hand ha bleſſed our Endeavours?

ANTIPH.

Not unto us, O Lord, not unto us; but unto th Name give Glory, for thy Mercies ſake.

If thy Creatures have performed any, the leaſ good Work, thine is the Praiſe, O Lord.

If they have not committed the worſt of Sin to thee be the Glory of their Forbearance.

Tis not in us to eſteem unſeen Joys, and d ſpiſe the Flatteries of a deceitful World.

Tis not the Work of corrupted Nature to mo tifie our Affections, and bear with patience th Croſs which Life throws upon us.

Tis the Spirit of God who giveth us to ove come our Deſires; and the World and the Fle muſt be ſubject.

Tis the Spirit which ſtrengthens our Reaſo by Faith; and Heaven it ſelf ſhall be our Conque

Glory be &c.

An Office for Thurſday,

Week I.

Read Mapletoft *Sund.* XXI.

PSALM XLIII.

Come let us adore our God that feeds us.

HE freely opens his bounteous Hand, a fills every living Creature with his Bleſſin The daily Bread of Kings is his Gift, a all the Univerſe ſubſiſts upon his Proviſions.

The underſtanding he feeds by the manifeſta-
on of his Truth: ſtrengthens the power of chuſ-
g Good with his Grace, and refreſhes the whole
irit with everlaſting Hopes.

With the ſacred Body and Blood of his Son
e nouriſhes our Souls to immortal Life; Begin-
ng on Earth that bleſſed Union, which ſhall
fully perfected in his own Kingdom.

Come let us adore &c.

Then the *Act* of Adoration, *Holy, Holy, Lord*
d Almighty &c.

¶ *For Truſt in God.*

Bennet.

O Almighty Lord God, who never faileſt them
that truſt in Thee, give us grace, I beſeech
ee, in all our dangers and wants both Spiritual
d Temporal, not to depend on worldly Suc-
urs; but to put our whole Truſt and Confi-
nce in Thee. Suffer us not to be overcharged
th the cares of this Life, or to ſeek any unlaw-
Remedies; but grant, that doing our beſt en-
avours, and praying for thine Aſſiſtance; we
y be couragious in the Day of Trial, and chear-
ly commit our ſelves to thy good Providence,
ing all our Care upon Thee, and being *careful for*
hing; but to think upon thy Commandments
do them. And let us not doubt, but that if
ſeek firſt the Kingdom of Heaven, all Graces
d Bleſſings will be given unto us, in ſuch a mea-
e at leaſt, as thy Wiſdom knows to be moſt
venient for us. O merciful Lord God, be
u pleaſed to grant us this intire Dependance
thee for Jeſus Chriſt his ſake.

PSALM XLIV.

The Church of Chriſt.

HE who feeds the Ravens that call upon him has he not provided bread for his Children?

He has, and ſtill his Mercy furniſhes means to perform whatever his Juſtice commands.

He founded as on a Rock his Church, and promiſed to preſerve it in the profeſſion of the Faith delivered unto it, to the Worlds end.

He introduced her with the power of Miracles and her Cement is the blood of Martyrs.

ANTIPH.

Upon this Rock will I build my Church and the Gates of Hell ſhall not prevail againſt it.

§. 2.

Aſſoon as we are born, the Waters of Baptiſm afford an entrance into the Church:

When we are in a fit Capacity of profeſſing our Faith, the holy Biſhops cheriſh our increaſing belief by laying on their Hands.

If in our Spiritual Combat we receive a wound and are willing to repair the Dammage God and his Church ſuſtains, by open acknowledgment of our Fault,

We are then reſtored to favour, and admitted to the Table of God,

To become one with with Chriſt and with each other, while we feed on his Body and Blood, and are acted by his Spirit.

He provides for the ſucceſſion of his Diſciples by holy *Matrimony*, and for the Sick and Dying by the Miniſtry of his Prieſts.

Thu

Thus, by thy wiſe, Indulgent Care, O thou
leſſed Conductour of our Souls,
Every ſtation of our Pilgrimage has a fit enter-
nment, and every defect a proper Remedy.

Psalm XLV.

The Love of Chriſt in the Holy Sacrament.

WHere, O thou boundleſs Ocean of Charity,
where will thine overflowing ſtreams ſtay
eir Courſe?
We, and our Ingratitude ſtrive to oppoſe thee;
nothing can reſiſt thy Almighty goodneſs.
When the Impiety of Man was at the height,
their treacherous hands to *betray* thee,
Then, did thy wiſdom mercifully conſult to
ercome our malice with thy Bounty;
Inviting thy Diſciples, and by them all the
rld to ſhare thy bleſſed Body and Blood;
A Feaſt of Peace and Love; where the Bene-
of thy Paſſion are made over to the meaneſt,
ruly prepared, Gueſt.
Come unto me, all you that labour after holi-
s, and are oppreſſed with the burden of your
:
Come unto me you that Hunger and Thirſt af-
the Kingdom of God, and I will refreſh your
ls with the Wine of Gladneſs, and the Bread
Life.
And doſt thou indeed invite, O bleſſed Lord,
ſhall we not go? ſhall the miſerable preſume
efuſe the Calls of their Deliverer?
Enter then his Gates with Praiſe, *the place where*
onour dwelleth.
For, O the comforts which overflow the Souls
hem that partake him worthily!

Joys

Joys that diſcover themſelves, in Praiſe a
Thankſgiving, and Love, and holy Fear:

Praiſe, for the great and ineſtimable *Sacri*
of himſelf: Thankſgiving to the God and Fath
of our Lord for the happy expedient of our R
demption:

Love to the Son of God, who ſo loved,
to lay down his Life for us, a ranſom for ſin; a
a fear leſt we ſhould diſpleaſe him, whoſe favo
is better than Life.

§. 2.

Lord, who are we, unworthy Sinners, that
Duſt and Aſhes are not regardleſs in thine Ey

Was it not for our ſakes and to unite us to th
and each other, that thou haſt commanded,
ſhould commemorate and repreſent thy Paſſion

Thy Paſſion, and the Merits of it before t
Father on Earth, as thou doſt preſent them
him in Heaven?

For us, and for our ſakes doubtleſs: and
help the Infirmities of our Nature,

That thou didſt appoint a commemorative
that one Oblation of thy ſelf once offered, Bread a
Wine the Symbols of thy Body and Blood.

Bleſſed are the Eyes, O Jeſu, that ſee thee
theſe holy ſigns, and more then bleſſed the p
pared Heart which longs for thy Coming again

O thou eternal Lord of Grace, our Joy a
our Portion in the Land of the Living!

What haſt thou laid up for thy Servants in H
ven, who here on Earth the Place of Trial,
ſtoweſt ſuch Pledges of thy Bounty?

What doſt thou not reſerve in thine own Ki
dom, who giveſt us thy ſelf in the place of
Baniſhment?

If the dim light of Faith afford ſuch delights, at Tides of Bliſs and Tranſport will burſt from e open viſion of thee?

O my adored Redeemer! when will the happy y arrive, in which mine Eyes ſhall behold thee thout a Veil, and thy Beams ſhine upon me in eir undiſguiſed Brightneſs?

Almighty God, the ſupplier of thy Creatures with all things needful to the advancement our Spiritual ſtrength, till we arrive at the En- yment of thy ſelf; fix we beſeech thee our Eyes d Adoration on that open hand, the liberal ver of our daily Bread. And grant, that the nderful Banquet of thy Sons Body and Blood, y duly ſanctifie our Taſte to all other thy Boun- s, through Jeſus Chriſt our Lord.

Psalm XLVI.

Ord, what a happy change has thy coming wrought, how glorious have been the effects it?

Once, in a populous City could not ten Righte- s men be found: and of the whole Earth infi- e Mercy did ſave only eight Perſons.

Now, Bleſſed be thine abundant Grace, we ſee ouſands attracted by Love, follow after thee the way of thy Counſels:

Kings, and mighty Nations ſubmitting to thy me, and thy Faith daily advancing to the di- nt Corners of the Earth.

Whence, O Lord, this improvement? but from holy Life and Paſſion, the fruits of which are ted in the holy Sacrament.

Theſe

Theſe ſaving Myſteries keep alive our Redeem
ers death, and apply to our Souls the merits
his Paſſion:

Theſe fill our hearts with Courage to do a
ſuffer gladly for the name of Jeſus:

Theſe are the Food and nouriſhment of o
Faith, and Hope, and Love; and theſe fit us f
an entrance into the Kingdom of Heaven.

O bleſt Memorial of my Saviours Love, a
faithful Seal of all his Promiſes!

If my Songs forget thee, let my Tongue clea
to the roof of my Mouth:

Forgetful to meditate on thee, let my hea
forfeit all the Powers of thinking.

O Spotleſs Lamb, once ſlain for us on t
Croſs, and duly remembred, and given to us
the Altar!

Be thou, our Powerful Advocate with thy F
ther, and ſollicit, by thy Merits his Mercy.

When we approach thy Table, receive us, a
with thy bounteous Fulneſs ſupply our Defects.

Heal our Barrenneſs, and make us fruitful
holy thoughts, and words: fruitful in Deeds
Charity.

Fruitful to our ſelves in Spiritual improvemen
fruitful to others in our good example.

Live for ever Glorious Lord,
Live, by Heaven and Earth ador'd.
O, may both their Praiſes give,
Both, They who ſee, and who believe.

Psalm XLVII.

Wiſhes he may prefer God to all the world.

WHO will give me the happy interval, whe
in I may find my God?

Th

That I may find him in the ſilence of Retire-
t, where the Noiſe of this world may not in-
pt my Petitions:
That I may unfold all my wants before him, and
y ask the Charity of his Counſel.
What ſhall I do, Gracious Lord, to be happy
is Life, what ſhall I do to be happy in the
?
ature has already thus far taught me; that in
undertake I ſhould ſeek my own good;
nly I have cauſe to fear I ſhould miſtake that
d, and ſet up an Idol inſtead of thee;
nleſs my God vouchſafe to inſtruct me, and
my Soul its true Felicity.
ark, how the eternal wiſdom gives the Ad-
! and, let every word ſink deep into thy Soul.
eek, with thy firſt Endeavours the Kingdom
ven; and all things elſe ſhall be added to thy
.
ove with thy whole Affections the enjoyment
hy God; and all things ſhall conſpire to thy
ineſs.
heſe my Lips confeſs are excellent truths; but
n O God, ſhall my Life ſecond the Confeſſion?
hen ſhall I perfectly overcome my Paſſions?
old, O Lord, I offer them all to thee.
heck thou their lawleſs Motions by thy Grace;
they violently carry me away from my Duty.
ean thou my heart from the Follies of this
d; and quicken its Appetite to thy ſolid Joys;
hat I may hunger and thirſt after thee; and
e glorious Promiſes thou haſt made thy Ser-
s:
hy Promiſes terminate in thy ſelf, and thou
e art my Heaven.

PSALM

PSALM XLVIII.

Union with God.

WHen, O my Soul, ſhall thy God find thee lone, free from the the buſy thoughts t ſwarm in thee?

Enter, O Lord, and chaſe away thoſe Fanc forreign to my Good, and conſecrate me a Te ple to thy ſelf;

Take thou intire poſſeſſion, and ſuffer not Enemies of my Peace to return;

Sit thou as Sovereign King, and abſolu command; for mild is thy Government, and Rewards infinite.

O that I could once, and that truly, ſay; *dwelleth in me by the Spirit which he hath given m*

My Refuge in Temptations, in Diſtreſſes comfort, he dwelleth in me.

He is my ſecurity againſt all mine Enemies *dwelleth in me and I in him.*

What can Infinite Bounty give beyond it what can the empty Creature receive greater t his God?

O Lord, my Life, and the ground of all Hopes, did my unſteddy Soul once reliſh ſweetneſs of thy Preſence:

How would all other Company ſeem tedi and the entertainments of the world comm Bitterneſs?

If thou Lord wilt vouchſafe to *make thy a* in my heart, Night and Day will I ſing thy P ſes, and adore thy Mercies for ever.

Glory be to &c.

PSALM XLIX.

Christ is all.

THou, alone art my hope O bleſſed Jeſu; and
thy favour is *all things* unto me:
In thee I find the Care of a Father, and the
der Kindneſs of an indulgent Mother:
n thee I enjoy the Protection of a King, and
rare fidelity of a conſtant Friend:
n thee I poſſeſs whatever I want; and thy Ful-
exceeds my utmoſt Deſires.
hou art my All. O charming words! ſweet in
ſs to thoſe who taſt them;
Not to the corrupted Palate of the world which
hes nothing but the Food of ſenſe.
may theſe bleſſed words hang upon my
gue, and live for ever in my faithful memory!
Whereſoever I am in this unſtable world, and
tever buſineſs entertains my hands;
till let my inward Eye look up to thee, and fix
thy Majeſty:
till may I wiſh and long for that happy Day,
h opens to my Soul ſo bleſt a View;
here I ſhall ſee, and *that not as through a Glaſs*
y, but as I am ſeen; that thou O Lord art
Glory, Peace, and Happineſs, and every other
e of Good unto me.

ſe Interceſſion, *O moſt merciful* &c.
nd for Catholick Church, *Receive, O Eternal*
&c.

An Office for Friday,

Week I.

Read Mapletoft *Sunday* XIX.

Come let us adore our God that redeemed us.

WHen we were dead in treſpaſs and
he poured out his Blood an expia
for us.

Let us conſecrate this Day to his ſacred
mory, and tenderly compaſſionate his undeſe
Sufferings; repenting from our Hearts of
many Sins, and thankfully admiring his inf
Mercies.

Let us wean our Minds from unbecoming
lights, and mortifie our Senſes with a pru
Reſtraint; that, carried upon the wings of
and Faſting, our Prayers may aſcend as th
cenſe.

Psalm L.

The Acts, and Sufferings of Chriſt.

MY God, who may complain of doing too m
if they conſider the Labours of Jeſus?

O that we could in every paſſage of our L
ſtill actually reflect on his Example!

His retirements were filled up with holy M
tation: in the midſt of Buſineſs his Mind wa
cant to Heaven:

His converſations miſpent no time; Ch
to Soul or Body was the reſult of every Mo

His leiſure hours inſtructed the Ignorant, and
laimed the Offender, and healed the Sick.
It was thy Meat and Drink, O Lord, to per-
m thy *Father's Will*; O make it ours to per-
m thine!
And whatever thing we take in hand, let us
ays view and conſult his Commands in thy
ample.

§. 2.

My God, who can repine at ſuffering too much,
n they remember the afflictions of Jeſus?
Thoſe many Afflictions he ſo patiently endured,
bore with ſilence all their Weight.
low little do we find of the Glad and Pro-
ous in his Life? how much of Pains, and
ef, and Reproach?
ometimes abandoned by his deareſt Friends,
eft alone to the bitterneſs of his own Sorrows.
ometimes he is the common Mark of all, the
cour and Malice of his Enemies.
hey plot to ſnare him in his Words, and en-
ly traduce his Miracles.
ometimes the Tumult thickens about him;
gaze at and abuſe the *Man of Sorrows.*
t laſt they conſpire againſt his Life, and pro-
a Sentence the moſt infamous againſt him.
ſtrange Ingratitude of human Nature, thus
arouſly to crucifie the World's Redeemer!
admirable Love of the World's Redeemer,
tiently to die for human Nature!
ow can we complain of *our light Afflictions, are but for a moment*, when the King of Glo-
pired in Torments ignominiouſly?
rget the narrowneſs of thy Circumſtances,
membring the Son of God *had not where to s Head.*

We

We ſee thee, O Jeſu, travel up and down po and unregarded; and ſhall thy Followers ſtri to be rich and eſteemed?

Thy charitable Labours were maliciouſly ſla dered; and ſhall not our Faults have the patien to be reproved?

The King of Glory did not diſdain to be call the Capenter's Son, and cannot our vileneſs bro Diſparagement?

O how unlike to that bleſt Original, who d ſcended from the Honours of Heaven to becom the Pattern of Humility!

How do we go aſtray from the ſacred Pat which the holy Jeſus traced with his own Steps

Pity, O Lord, the infirmities of thy Childre and arm us againſt the terrours of this World;

That under the influence of Faith and Ho and Charity we, who wear thy badge and cog ſance, may bear thy Croſs.

Since we muſt ſuffer as Chriſtians, and deſe to ſuffer as Sinners; may we bear our Sufferi as becomes thy Servants O Lord.

Glory be to &c.

PSALM LI.

Confeſſion of Sin.

MY God, when I conſider what thou haſt fered for us, and what we have done gainſt thee;

I am amazed at the wonders of thy Goodn and confounded at the vileneſs of our Miſery.

Our Sins were the cauſe of thy Death; yet we permit them to live in us, and this too a the profeſſion of Love to thee.

Ma

Many, we confeſs, are the Follies of our Life,
d our Conſcience trembles at its Guilt.
Many are the times thou haſt graciouſly par-
ned us, and ſtill we relapſe and abuſe thy Cle-
ency.
Bitter unto us is the memory of our Tranſ-
ſſion, and the thoughts of our Ingratitude af-
ts us.
But thou *canſt* forgive more than we *can* of-
d; but thou *wilt* not forgive unleſs we *fear* to
nd.
Unleſs we ſeek to thee for Peace and Recon-
iation, and humble our ſelves in thy holy Pre-
ce.
Behold, O Lord, we fall down at thy feet, and
re ask pardon for our Perverſeneſs.
All we can offer thy offended Majeſty to pacifie
Juſtice of thy Diſpleaſure, is only a believing
itent Heart, broken with Contrition:
Only a firm reſolution to change our Lives,
even this muſt we beg of thee.
O thou, who giveſt Repentance to all that ask,
inviteſt all to ask by promiſing to give,
Make us look ſeriouſly into our own Breaſt,
lament in all ſincerity our many Failings;
To ſearch diligently for the Boſom Sin, the
d that goeth not out but by Prayer and Faſting.
Open, O Lord, our Lips that we may accuſe
Crimes; that we bluſh not to confeſs what
feared not to do.
Grant us the Bleſſing of true Repentance, and
Grace to aſſure our future Conduct.
Extend thy Mercy, Lord, over all our Works,
e thy ſelf has declared tis above all thine own.

My God, let me never ſo rely upon any ou
ward Performances, that I neglect the improv
ment of my Mind; leſt my Faſtings become
unprofitable trouble, and my Prayer the labour
my Lips.

*The Soul and the Body make a Man, and the Spi
and Diſcipline make a Chriſtian.*

Never let me ſo pretend to inward Perfecti
that I ſlight the outward obſervances of Religio
leſt my Soul grow proud and fantaſtick, and
my Arguments be but a Cover for Licentiouſn

The Soul &c.

¶ *Againſt too much Carefulneſs for things of this L*

I Know thee, O Lord, to be a God of Mer
hearing the Cries of the Miſerable, and
lighting to ſuccour the Afflicted; and the kn
ledge of this thy Goodneſs brings me this
into thy Preſence to lay before thee my Unh
pineſs, and implore thy Mercy for my relief.

I muſt acknowledge with all thankfulneſs,
through thy Grace I am not without a Faith
thee and thy all-governing Providence; that
Wiſdom overlooks the whole Creation; that
thing happens without thy Orders; nothing
beyond the Bounds thou haſt preſcribed to
that thy Goodneſs is engaged for all that tru
thee; and therefore, that as it is my Duty,
may with comfort and ſecurity devolve upon
all my Care.

But ſtill it is my great Unhappineſs, that
withſtanding this Perſuaſion, I remain a Slav
infinite Fears; diſmal Apprehenſions diſtract
and a reſtleſs concern racks my Spirit incef

insomuch, that although I enjoy many con-
erable Blessings, of the least of which I am un-
rthy: though I enjoy such as would make o-
rs happy and thankful to thee; yet I, blind
d ungrateful, lose all sense and relish of them,
l have little comfort in what is present, be-
se of the disturbance of those Imaginations,
ch regard not what is at hand, through exces-
Concern for what is not, and may never be.
And this not only makes me ungrateful, but
wise so streightens me, that I can very sel-
n with true liberty of Spirit look towards thee.
rldly Affairs engross, and stifle my Affections;
strange Oppressions deprive me of the better
t of Life; so that as often as I have recourse
Prayer or any other Spiritual Duty for my Eter-
Good; my Heart as it were dies within me;
busy Fears presently interpose and sink me be-
all that concern; and I am surprised to find
self in the midst of the World, when my de-
was to Commune with thee. Under these
l Circumstances, more sollicitous for this Life
sent, than for that which is to come; my Ima-
tion restless, my Fears ungovernable; my
gment and Memory impaired, my Faith and
e without Life; What can I do, thus miser-
, O God, but lift up my Eyes towards thee;
bly beseeching thee to Assist me in asking for
Help I stand in need of?

Wherefore, now O Lord, sensible of the great
sposition of my Soul; though I cannot ask
the Earnestness and uninterrupted applica-
I ought; yet, with all the sincerity I am able,
seech thee to abate in me this immoderate
e and anxiety to which I am unhappily sub-

ject. Strengthen and perfect my Belief of t
world to come; that I may have a juſt apprehe
ſion of all that belongs to Eternity, and learn
ſet no greater value on the things of this Wo
than they deſerve. Favour me, O Lord, in t
grant of this Petition; that I may practically u
derſtand and condemn the Folly of believing
Eternity to come, and at the ſame time be as
licitous for the things of this Life, as if there w
no other to follow after it.

Let my Conſcience, O God Bleſſed for ev
lie under this Conviction, and my whole Life
under the Government of it; that the time
my Pilgrimage here being ſhort and uncerta
the concerns of it are inconſiderable in comp
ſon of Eternity; and that if the *one thing needfu*
duly taken Care of, the Concern of this mom
tary State ought not to be very great; beca
however things fall out, whether the Iſſue
Good or Evil; it will ſoon expire and determi
From hence, O God, may I ever ſee the un
ſonableneſs of ſuffering the Cares of the Worl
to devour all my thoughts, as few or none
remain for the Buſineſs of my Salvation; tha
the Objects of my application will ſuddenly
away like a Shadow, and leave me nothing in
End, but the Confuſion of having Neglected E
nity for ſuch periſhing Trifles.

Let me Conſider, and let that Conſidera
powerfully affect my Practice; that in purſ
theſe Courſes I perplex my ſelf with all that
Vanity of Fear can ſuggeſt to me; that I have
Eye continually upon Human aids, and to t
all my Hopes and Fears are proportioned; a
as theſe give encouragement ſo far I have C

t and Expectation, and where theſe fail De-
ir and Sadneſs begin; which, what is it elſe
t to exclude thee out of the world, deny thy
miniſtration, and withhold thy worſhip? Far
a practice of this nature from thy Servant, O
rd, I beſeech thee; Grant I may correct my
orders by the Faith and Reaſon thou affordeſt
, and not leave it to thy Juſtice to convince
of this Atheiſm by its Puniſhment.

O may thy Holy Spirit enable me to accom-
h my full purpoſe of loving and worſhipping
e only! aſſiſt me effectually in the attainment
hat true Moderation of Spirit, by which, whilſt
ntrive what I think beſt, I may ſtill wait the
ers of thy Providence, and peaceably receive
tever I ſhall diſcover to be thy Appointment!
or this End, I beg of thee to awaken my Di-
nce; that I may oppoſe theſe Cares even when
y ſeem innocent: fear them when they come
mmended with the Pleas of Juſtice and Cha-
; that under theſe Colours they may no longer
me Snares to me, or make me unfit for the
Offices of Devotion.

trengthen my Faith and Dependance on thee;
e me a lively and ſtirring ſenſe, of thy bound-
Power and Wiſdom and Goodneſs; Preſerve
under an abiding and indelible Impreſſion;
t nothing can happen to me without thy Or-
and Knowledge; that whatever thou haſt or-
ned however it may ſeem to me, is certainly
the beſt, all things conſidered: that if I truſt
hee, I ſhall not fail of thy ſafe Protection. Let
influence of theſe thoughts never ſo forſake
Practice; but that whatever my deſires are,
ay be my only Care wiſely to diſcharge what

belongs to me; and having done ſo, to leave with entire Confidence and Reſignation in t Hands, either to give a Bleſſing if it ſhall ſee good in thine Eyes, or to withhold the Event thy Infinite wiſdom ſhall determine. This O G may I in all things and at all times do, with peaceable ſubmiſſion; ſuch as I acknowledge be always due from a Creature to its God; m firmly believing even in the midſt of diſappoi ment, that the thing that happens is really t beſt, and therefore ſo, becauſe it is the effect thy good Pleaſure.

Thus, O Bleſſed Lord, may I for the future on, diligent and zealous; but not ſollicitous, anxious; with confidence not in my own In ſtry but thy Bleſſing; and with an unſhaken H in thy Goodneſs; that whatever Defeats may tend my Endeavours, I may ſtill obtain t ground of Comfort; that Thou art concerne my Undertakings; and that if they ſucceed according to the narrow views of my Intenti it is becauſe Thou O God haſt appointed ot wiſe. And in this may I ever reſt; caſting of ſollicitude as a great Temptation; a danger Infirmity, a weakneſs unbecoming the Faith Chriſtian. Grant this for Jeſus Chriſt his ſake

Psalm LII.

Chriſt praiſed for his Bleſſings to Man.

SHall we rejoyce, my Soul, to Day? ſhall we mourn at the Funeral of our dear Redeem

Such, O my God, was the exceſs of thy G neſs, to derive Joys for us from thy own Sorr

Thou forbaddeſt thy Followers to weep

ce, and reſervedſt to thy ſelf alone the Shame
Grief.
Thou invitedſt all the World to glory in thy
oſs, and commandedſt us to delight in the Me-
ry of thy Paſſion.
Sing then, all ye dear bought Nations of the
rth, ſing hymns of glory to the holy Jeſus.
Sing every one who aſpires to Felicity; ſing
mortal Praiſes to the God of our Salvation.
To him, who for us ſweat drops of Blood, and
nk of the dregs of his Father's Wrath.
Whither, O my God, did thy Compaſſion carry
ee? how did thy Charity too far prevail with
ee?
Was it not debaſement enough to become Man
us; but thou muſt expoſe thy ſelf to the great-
of our Miſeries?
Thou ſaweſt our too much fondneſs of Life
ded thy parting with it to reconcile us to
ath:
Thou ſaweſt our fear of ſuffering could not be
ted; but by freely undergoing them in thine
n Perſon.
O bleſſed Jeſus, whoſe Grace alone begins, and
s, and perfects all our Hopes!
How are we bound to praiſe thy Love which
any rate would go on to heal our wounded
ture?
Even at the price of thy own precious Blood,
u wouldſt finiſh for us the purchaſe of Heaven.

PSALM LIII.

Chriſt's Paſſion commemorated.

Wake, my Soul, and prepare thy richeſt Sa-
crifice of Praiſe.

Let

Let us remember every paſſage of our R
deemer's Love, and be ſure that none eſcape o
Thanks.

Let us compaſſionate every ſtroke of his Dea
and one by one ſalute his ſacred Wounds.

Bleſſed be the Hands that were pierced, a
the Head that was crowned with Thorns, a
may all Powers in Heaven and Earth join in
Praiſe.

In thy eternal Praiſe, O gracious Jeſu! and t
raviſhing thoughts of thy incomparable Sweetne

O what exceſs of Kindneſs was this! w
ſtrange extremity of Love and Pity!

The Lord is ſold, that the Slave may go fre
the Innocent condemned, that the Guilty may
ſaved.

Tell me, who ever loved us with ſuch tend
neſs? who, ever before, even wiſhed us ſo mu
Good?

What have our neareſt Friends done for us
Compariſon of this Charity?

What can the favour of the whole world p
miſe us, compared to his miraculous Bounty!

The Joy of Angels is become our Hope, a
the Kingdom of Heaven our Inheritance.

§. 2.

To thee, O God, we owe our whole ſelv
Glory be to thee for creating us after thy o
image.

To thee, O Lord, we owe more than our ſelv
Glory be to thee for Redeeming us by thy S
Death.

Nor were our Ruins ſo eaſily repaired, a
firſt our Being was produced.

Thy Power ſaid but the word, *and Man bec*
a living Soul;

But thy Wiſdom, in redeeming us, ſpake much
d wrought more;
How many times did he hazard his life, to ſu-
in with courage the truths of Heaven?
How many tears did he tenderly weep, in com-
ſſion of his blind ungrateful Country?
How meekly bowed his fainting head on the
oſs, and in an Agony of Prayer yielded up the
hoſt.
O my adored Redeemer, who tookeſt upon
e Poverty, Grief, and Shame and Pain, our mi-
ies, to impart to us thine own felicity!
Can we remember thy Labours for us, and not
convinced of our Duty to thee?
Can our cold hearts recount thy ſufferings, and
t be enflamed with the Love that ſuffered?
Can we believe our Salvation coſt thee ſo dear,
d live as if to be ſaved were not worth our
ins?
O ingratitude! thus to ſlight the kindneſs of
r God! thus negligently to comply with his
cious deſign!
All his Gifts require no other return, than to
pe for more, and deſire ſtill greater.
For all his Favours he ſeeks no other Praiſe,
an our following his Steps to arrive at his Glory.
O gracious Lord! humbly we implore thy Bleſ-
gs, and the ſure aſſiſtance of thy ſpecial Grace,
That we may wean our Affections from the
rth, and transfer our Deſires to things above.
Then ſhall our Lives be entirely dedicated to
e, and all the powers of our Soul enjoy the
edom of thy Service.
Glory be to &c.

¶ *For*

¶ *For a Contempt of temporal Good and Evil.*

O Eternal Father, who ſenteſt down thine o
ly Son to redeem the World, enſlaved
Sin and Satan, by aſſuming our frail Nature, a
powerfully teaching us both by Word and Exa
ple, the only way to that Bliſs for which we we
created: Grant, we humbly beſeech thee, t
the continual Memory of his bitter Paſſion m
beget in us an utter Contempt of the Goods
here meet with, or the Evils we endure, compar
to the advancement towards the end of our
deavours; through the ſame Jeſus Chriſt our Lo

¶ *For ſubduing our Luſts by Mortification.*

O God, who haſt ſo often recommended to
the duty of Abſtinence; grant, we beſee
thee, that by obſerving diligently thy holy Di
pline, propoſed to us in the Laws and Prac
of thy Church; we may correct our Levities, a
revenge our Exceſſes, and ſubdue our irregu
Appetites, fruſtrate the Enemies Temptatio
ſecure Perſeverance; and daily proceed to
degrees of Virtue and Devotion; till in the c
of our Lives we receive the end of our Labo
through Jeſus Chriſt our Lord.

PSALM LIV.

Our Ingratitude to Chriſt.

L Ord, how the World requites thy Love! h
ungrateful are we to thy Memory!

We trample the Blood of the Covenant as
unholy thing; and our Sins renew thy Sufferi

Whilſt we deprive the owner of his Rig
what do we but deveſt thee of thy Cloaths?

W

Whilſt we delight in ſtrife and ſchiſms, what do we elſe but rend thy ſeamleſs Coat?

If we deſpiſe the leaſt of thy Servants, how are we better than Herod that ſcorned thee?

If we through fear act againſt our Conſcience, how are we better than Pilate that condemned thee?

By forſaking thine to follow the Tempter's will, do we not chuſe a Murderer before thee?

We repeat the Vinegar and Gall in Malice and Railing: and by our evil Deeds put the Lord of Glory to a freſh and open Shame, beyond the Ignominy of the Croſs.

Are theſe the thanks our Gratitude returns for that ſtrange exceſs of our Saviour's Love?

When we ſat in Darkneſs, he took us by the Hand, and kindly led us into his own Light.

We ſought not him, but he came to find us; we looked not towards him, but his Mercy called after us.

He called aloud in words of tenderneſs; *Why will ye periſh*, O ye Children of Men?

Why will ye run after unſatisfying Vanity, as if there were no Joys at the right hand of God?

Return, O ye dear bought Souls, and I will receive you: repent, and I will again forgive my Crucifiers.

Behold, O bleſſed Jeſus, to thee we come; and on thy holy Croſs faſten all our Confidence.

Never will we part with that ſtandard of Hope, till our troubled Conſciences be diſmiſſed in Peace.

PSALM LV.

Hope in Chriſt.

BE ſilent, O my Soul, and thy Lord will anſwer for thee; be content, and he is thy Security.

Keep

Keep innocence, and he will defend thee; b humble and thou ſhalt be exalted.

He will forgive thee all thou repenteſt of; h will beſtow beyond thy utmoſt Cravings.

Is he who gave himſelf for us undeſired, like to deny us any thing we ask?

Is not his painful Death a Pledge ſufficient his Love?

Is not his Infinite love to us, a ſufficient m tive of our Duty to him?

A Duty to which we are ſo many ways oblige and wherein our Eternity is ſo highly concerned.

Surely they have little Faith, and leſs Hop who queſtion the Mercies of a God ſo Gracious

Mercies confirmed by a thouſand Miracles, a dearly ſealed with his own blood;

That innocent blood, which was ſhed for u to appeaſe the Wrath of his offended Father.

O Bleſt, and all-redeeming blood, which flo ed ſo freely from the Source of life!

Waſh of the ſtains our Malice has cauſed in thers, and thoſe our weakneſs has received them:

Let not them periſh by our Occaſions, nor be undone by theirs;

But let our Charity aſſiſt each other, and t Clemency pardon us all.

Pardon, Gracious Lord, what we have bee and Correct what we are;

Let thy Providence ordain what we ſhall be, a in the end Crown thine own Gifts.

ANTIPH.

He is the Propitiation for our Sins, and not only f our Sins; but the Sins of the whole World.

PSA

PSALM LVI.

That we may demean our ſelves as the Servants of God.

Houldſt thou, O Lord have dealt with us in Rigour; we had long ſince been under the Sentence of eternal Death;

Long ſince our guilty Souls had been ſnatched away; and hurried down to everlaſting Torments.

But thy gracious Mercy has reprieved our Lives, and given ſpace to ſue out our Pardons.

Now is the time of acceptance: now is the Day of Salvation.

Now let us mourn our former Offences, and bring forth fruits meet for Repentance.

If we, O Jeſu, have hitherto perſecuted thee; and with our Sins nailed thee to the Tree of Death;

Now let our whole Endeavours attend thy Service, and loyally conſpire to uncrucifie our Lord.

Make us follow the ſteps of thy bitterneſs in Mount Calvary, by loving our Enemies;

Make us take down thy bruiſed body from the Tree, and wrap it in Linnen for the Sepulchre:

We cover thee, when our Charity cloaths thy Servants; and hides the Infirmities of the Weak.

Crucifie our Fleſh with the Fear of thee, and give us our Portion of Sorrow here.

Crucifie the world to us, and us unto the world; that being dead to ſin, we may live unto thee;

And Live thus in us, O Holy Jeſu; and fit our Souls for ſo glorious a Gueſt.

One, onely Hope we have, thy Care of us: one onely Fear, the neglect of thy ſervice.

ANTIPH.

Now is the accepted time: now is the day of Sa-vation.

PSALM LVII.

COme, let us call off our thoughts from ran-ing abroad, where they do but loſe the-ſelves:

Let us inſpect the Accounts of our Time, a-ſumm up the Advantages of this Day.

What profit has there been in all we ha-heard or ſeen; ſince nothing is ſo barren, but m-yield ſome fruit,

Had we the Art to cultivate it right; and fi-apply it to our own Advantage.

If the Argument of a good Example has be-preſented by our Lord to excite us;

Did we immediatly entertain the motion, a-reſolve in our hearts to follow it?

If our Lot has faln among the ſlaves of S-which too often engages our Folly,

Did the danger increaſe our Care, and the-of others breed Virtue in us?

We have heard perhaps ſome melancholly Ne-and Providence has admoniſhed us by the ſi-neſs of our Friend:

Do we fear to be ſurpriſed our ſelves? D-that Fear diſpoſe us to a timely Proviſion aga-the day of Adverſity?

We meet with Accidents enough to diſpar-this world; but do we really feel it loſe credi-our hearts?

Does our eſteem of the other World grow ſtr-and high, and every one faithfully admoniſh h-ſelf?

'Tis not upon Earth thou muſt expect content,
r hope to enjoy a perfect Reſt:
Order thy Affairs with the utmoſt skill, and put
e Caſe which ſeldom happens, that all things
ceed;
Still, ſhalt thou find ſomething to trouble thee;
aſure it ſelf ſhall become tedious.
Wherever thou goeſt thy Croſſes follow thee,
ce wherever thou goeſt, thou carrieſt thy ſelf.
Who then, my God is truly happy? or who comes
reſt the Object of Deſire?
He, that with patience reſolves to ſuffer, what-
r his Endeavours cannot avoid:
Happier ſtill, who delights to ſuffer, and glories
e like his deſpiſed Saviour.
When thou art ſo far advanced in Piety, that
ubles for the Love of Jeſus ſeem deſirable,
Think then thy ſelf ſublimely happy, for thou
found a Heaven upon Earth;
All the Heaven this Earth can afford, the ſure
dge of one that will certainly come.
Glory be to &c.

PSALM LVIII.

Reſignation to God.

Y Soul, when thou art thus retired and fitly
diſpoſed for quiet thoughts,
Never let the Greatneſs of another moleſt thy
ce; nor repine thou at his proſperous Condi-
.
ay not, had I that fair Eſtate, or were in that
t Truſt,
ſhould project deeper, and foreſee all the Op-
tion that could be made to my Councels.

Tell

Tell me how thou doſt manage thine own A
fairs, and fill the little Province here vouchſaf
thee?

Is thy leiſure not idle, are not thy Affairs t
much thy buſineſs for the Good of thy Soul?

Do thy Riches permit thee to be wiſe, and g
nerouſly aſſiſt the Innocent Poor?

Does thy Poverty make thee humble, and fai
fully to labour for thy little Family?

Doſt thou in every State give thanks, and ſ
ſcribe to the ſevere Ordains of Heaven with C
tentment?

Canſt thou ſay to God rejoycing; whatever
falls me is my Advantage.

If thou hideſt me in obſcurity, thy bleſſed W
not mine, be done.

If thou wilt cloath me with Diſhonour, and e
bitter my Days with grief and ſickneſs,

Still may thy Will be my pleaſure, the pro
dure of thy Diſpenſations unqueſtioned.

Place where thou pleaſeſt thy other Favou
but ſecure to my ſelf a portion in thy Love.

Take what thou wilt of the things thou l
lent me; but leave in my Heart the poſſeſſio
thy ſelf.

Caſt me not away from thy Preſence for ev
wipe not my Name out of the *Book of Life*.

My eternal Hopes, O let them remain, and
grow more powerful as they approach towards
compliſhment.

Uſe the Prayer againſt Sins of Infirmity,
mighty God, Father of &c. and the other, that
nance may not be repeated, *O eternal God,* &

An Office for Saturday,

Week I.

Mapletoft Sunday VIII. and *Nelſon's* Way to attain Virtue.

¶ *A Thankſgiving.*

Tillotſon.

Bleſſed and glorious Lord God, the great Creatour, Preſerver, and Governour of all things; my Saviour, and Deliverer, and tinual Benefactour; I acknowledge, I admire, ore thy infinite Excellencies and Perfections: let all the Creatures in Heaven and Earth Amen.

render Thanks unto thee, moſt gracious Lord, innumerable Favours conferred upon me thy r Creature, and moſt unworthy; For my be- for my reaſon, and for all other powers and owments of Soul and Body; For thy conti- care, and watchful providence over me, from beginning of my Life, and through the whole rſe of it; For all the happy circumſtances of Birth and Education; For the pious care of e who have had the charge of my tender rs; For thy unwearied patience towards me, ſo many and ſo great provocations; and for merciful preſervation of me in the very many gers I have been expoſed to. Above all, I e thy tender Mercy and Compaſſion to me all Mankind, in ſending thine only Son into World to redeem us from ſin and miſery, and uffering in our ſtead to purchaſe for us eter-

nal Life. I bleſs thee for the light of the g
rious Goſpel; for the knowledge and ſenſe of
Duty towards thee; for delivering me from Te
ptations too hard for me, and ſupporting me
der many; for the direction, comfort, and
ſiſtance of thy holy Spirit; for reſtraining me
thy Grace, and reclaiming me from the way
Vanity and Sin; and for all the gracious com
nications of thy Goodneſs, whereby thou
inclined my Heart to love and fear thee,
enabled me in any meaſure to do thy Will.
theſe and all other thy Bleſſings and Favour
me, which are more than can be numbered
render unto thee, moſt gracious God, all poſ
Thanks and Praiſe by Jeſus Chriſt my ble
Lord and Saviour.

¶ *That we may diſcern our Duty, and that our*
quiries after Truth may be impartial.

O Lord God of Truth, I humbly beſeech
to enlighten my Mind by thy holy Spirit,
I may diſcern the way to eternal Salvation;
to free me from all prejudice and paſſion;
every corrupt affection and intereſt, that
either blind or ſeduce me in my ſearch afte
Make me impartial in my enquiry after Tr
and ready whenever it is diſcovered to me, t
ceive it in the Love thereof; to obey it from
Heart, and to practiſe it in my Life, and to
tinue ſtedfaſt in the profeſſion of it to the
of my Days. I perfectly reſign my ſelf, O
to thy conduct and direction, in confidence
thy Mercy and Goodneſs is ſuch, that thou
not ſuffer thoſe who ſincerely deſire to know

th, and rely upon thy Guidance, finally to carry. And if in any thing which concerns true Worſhip and Service of thee my God, the everlaſting happineſs of my Soul, I am ny Miſtake, I earneſtly beg of thee to convince of it, and to lead me into the way of Truth, to confirm and eſtabliſh me in it daily more more. And I beſeech thee, O Lord, always preſerve in me a great Compaſſion and ſincere rity towards thoſe that are in Error and Ig- ance of thy Truth; beſeeching thee to take on them, and to bring them to the Know- e of it, that they may be ſaved. And be- e our bleſſed Saviour hath promiſed, that *all do his Will ſhall know his Doctrine*; Grant, O d, that I may never knowingly offend thee in thing, or neglect to do what I know to be Will, and my Duty. Grant, O heavenly Fa- , theſe my humble and hearty requeſts for ſake, who is the *Way, the Truth, and the Life.*

¶ *A Students Prayer.*

Ld Bacon.

O God, the Father of Lights, we pour out moſt humble and hearty Supplications; that emembring the calamities of Mankind, and pilgrimage of this our Life, in which we wear *Days few and evil*, would vouchſafe to open s new Refreſhments out of the fountains of Goodneſs for the alleviating our Miſeries. alſo we moſt humbly and earneſtly beg, that ane things may not prejudice thoſe that are ne; nor, that from unlocking the Gates of , and the kindling a greater natural Light, thing of Incredulity, or intellectual Night

may ariſe in our Minds towards Divine Myſ
ries; but rather, that by our Underſtandings b
ing thoroughly cleanſed from Fancy and Vaniti
and yet ſubject, and perfectly given up to Divi
Oracles, there may be given unto Faith the thi
which are Faiths. Amen.

Come let us adore Almighty God, and Jeſus Chriſt
Victorious Redeemer.

Come all ye Powers of my delivered Soul, a
pay your Homage to the Prince of Peace, and
new your Vows of following his ſteps.

Come let us &c.

Thine only Son, O God, triumphed over De
in his own Body, and enables us to conquer it
ours: he imparted to us the Counſels of thy W
and provoked our practice with infinite Rewar

Come let us &c.

He made the World change its Governour:
threw down the Uſurper's Throne, and made
who before were Vaſſals of Sin, become the f
Subjects of Grace.

Come let us &c.

Let us live and die in his Obedience: let
Temptation ſeparate us from his Love: let
fight his Battles againſt the World and the De
who will make us more than Conquerours.

Come let us &c.

PSALM LIX.

For ſtrength againſt Temptations.

TO how many Dangers, Lord, are our Li
expoſed? with how many Temptations
we beſieged?

Beh

Behold the ſnares of Converſation, the pit-falls Solitude:

Behold the nets ſurrounding Buſineſs, the tem- tions of Leiſure, and Riches, and Poverty.

Proſperity it ſelf is dangerous: health and ety have their ſnares, and even our ſenſes con- re againſt us.

Whither, O my God, ſhall our Soul turn it ſelf ironed with its own frailty, and the corru- on of the World?

Whither but to thee, the Juſtifier of the Sin- , and to thy Grace, the Suſtainer of the Weak?

Thy Grace inſtructs us what we ought to do; creates in us the Will to put our knowledge practice.

Thy Grace enables the performance of our Re- tions, nor is the honour of the Succeſs due to other Principle.

Govern then, O Lord, our ſteps in thy Way; thou command, and Caſualty it ſelf ſhall pre- t our Falling.

If we muſt needs engage, and there be no means us to eſcape the Encounter,

Strengthen us to Perſevere, that we may never wanting in our Fidelity to thee.

Convince us into this Perſuaſion, and bid our mories faithfully retain it;

Whatever our Senſes urge to deceive us, or the rld alledges to hinder the Reception of the cer- Truth,

That thy ſelf alone art our chiefeſt Good, and Viſion of thy Glory Mans Supreme Felicity.

Glory be to &c.

PSALM LX.

Aſpire towards Heaven.

HAppy are they, who have ſo much empl
ment that no room at all remains for i
thoughts!

Happy are they who have ſo little Buſin
that they want not ſpace to attend their Souls

Happy, who amidſt the hurry of unweildy
ſineſs, can ſilently ſay in their contented heart

Here we, alas! are ſeverely confined, and
Time entertained with trivial Affairs;

But hereafter we expect an unbounded Enla
ment, and the ſame glorious Office with
Bleſſed Angels.

We too, Gracious Lord, who now adore th
and in thy Preſence utter theſe holy words,

We humbly pray thee, guide us in the mi
Path, that we never decline to any vitious extre

Deliver us all, as from the ſtormy Sea of B
neſs, ſo from the dead water of ſlothful Life

Leſt We be caſt away by forgetting Thee,
corrupted by neglecting our ſelves:

Make us ſometimes recollect our Thoug
how much ſoever our Condition diſtracts us:

Make us look up with Confidence to our
how low ſoever our Afflictions depreſs us:

Make us look up to the Everlaſting Hill,
feed our Soul with this Hope,

The Day will come, and cannot be far off,
may be juſt at hand, in which we ſhall reſt
our Labours; nor ſhall thoſe be in vain, i
Lord.

§. 2.

But thrice happy, O Lord, are they, whoſe very
ineſs is thy Service,
Who not only beſtow an interrupted Glance,
ſteddily fix their Eyes upon Thee.
Every place is to them a Temple: every Day,
oly Sabbath:
Every Object an Occaſion of Piety; and every
ident an Occaſion of Virtue.
Do they behold the glory of the Moon or Stars?
y immediately adore their Creatour, who dwel-
in Light inacceſſible.
Do they look down on the faithful Earth? it re-
ds them to praiſe his bounteous hand, whoſe
ds drop fatneſs.
They paſs through War, and Tumult and the
ounter of adverſe Intereſts unconcerned, and
ularly perform, as the Sun, their Courſe.
f they depart from the Proſpect of their great
, and forſake a while their holy Retirement,
Tis to approach, and give light to others: in-
e the cold, and the lukewarm heart:
ut even while thus abroad, they are at home
hee; and nothing can divide them from thy
ence.
O happy ſtate of Chriſtian Diſcipline, uncum-
d with the Care and Superfluities of Life!
ree from the dangerous allurements of ſin,
out of the ſtream of Bad Example.
iving attendance to Inſtruction, and perpetu-
ſollicited with Engagements to Virtue.
Where they ſeldom fall and quickly riſe, and
ple their advances in the way to Heaven.
O thou, who governeſt all things in perfect
dom; aſſigning to every one his proper
ere!

If

If thou art pleaſed to diſpoſe our Lives in l favourable Circumſtances,

O Let thy All-powerful Hand ſupply our Wa and lead us on in the Path thou haſt traced for us;

That we may alſo follow, though far beh thoſe who ſtrive to tread ſo near the ſteps of th only Son;

So ſhall we, the leaſt in the Kingdom of H ven, though late, arrive at the peaceful Regi of Bliſs.

Glory be to &c.

¶ *That we may overcome any Vice or ſinful Cuſto*

ALmighty God, I moſt humbly beſeech the touch my Heart, and by the efficacy of Holy Spirit give me a true and ſincere Rep tance of all my ſins paſt; and in particular of t which is my preſent Burden. I find, that my clinations to Evil are ſtronger than the Love Fear I have for Thee; and I am more concer in what is preſent, than in what Thy Holy S ptures teach me of the Life to come. Grant Lord, that I may readily undertake and perſe in the uſe of all thoſe means of Prayer, Med tion, Faſting and Mortification which thou daineſt for the Cure of this Malady. Bleſs ſanctifie them to me, that no kind of ſelf- may prevail in me to the prejudice of my Sa tion. When that which is corrupt appears dem ing its uſual Homage; Give me Power to de it; and by a ſteddy Reſiſtance ſhow I have ſen another Maſter; and that I am ready to fer all the Uneaſineſs, whatever it be, that i ceſſary to ſubdue it.

This, O Lord, is my hearty deſire; confirm it
me I moſt humbly beſeech thee, and improve
Root out of my Heart the Love of all that is
ful: inſpire me with a Contempt of all that is
gerous, worldly and vain; and let not Paſſion,
Humour, or any evil Cuſtom govern me; but
erve me the ſole Province of thy holy will on-
If there be difficulties in this method of a
Life, let it be my daily ſatisfaction to find
m, and my Glory to ſuffer their importunity.
Great is the Task I now propoſe, and my weak-
s is ſo well known, that it were enough to diſ-
rage the Undertaking. But do thou under-
for me O God, ſince my confidence is not
ny ſelf but in thee. I have in thine infinite
er and Goodneſs, enough to truſt to; and to
y me on with Comfort amidſt all Diſcourage-
ts. On thee, O God, is my Dependance, in
my Hope; truſting firmly in the Rock of
might, I reſolve to make War againſt ſin, to
k from my ſelf; from the influence of Evil
oms, and bad Example.
Help me, O God of mercy, in my Undertaking,
by thy continual Aſſiſtance carry me on with
Conſtancy; that neither my corrupt Nature,
World, or the Devil may any more be unhap-
my Conquerours. Grant this, O Lord, that
Soul may be ſaved, and thy Holy Name for
glorified in the Works of thy Mercy, through
Chriſt our Lord.

PSALM

PSALM LXI.

The Victory of Chriſt.

IF we rejoyced for our ſelves in the Sufferings of our Lord, let us now rejoyce for him that they are ended.

Never ſhall thy Innocence, Bleſſed Jeſu, any more be expoſed to the barbarous Fury of an enraged Multitude;

But thou ſhalt live and reign for ever, and all created Nature perpetually adore thee.

O happy end of well endured Afflictions! behold our crucified Lord enthroned at the right Hand of his Father, *Angels and Authorities being put under him.*

Behold the Purple Mockery now transformed into a Robe of Imperial Majeſty, and the Reed of Reproach is become a Royal Scepter.

His Tears, for Sins not his own, are changed into Joy, and the Laughter of his Perſecuters is become Deſpair.

Herod is faln by a Death more ignominious than that of the Croſs, and Pilate trembles with everlaſting Fears.

The impenitent Jews are ſcattered over the face of the Earth, to atteſt his Truth, and their own Obduracy.

But He himſelf is crowned with Triumphs, and the Souls he hath redeemed ſhall ſing his Victories for ever.

Live for ever, glorious King of Men and Angels: live happy Conquerour of Death and Sin.

Our Praiſes ſhall always attend thy Croſs; and our Patience endeavour to bear our own.

Throu

Through all the Threatnings of Danger our
aith ſhall follow thee, and nothing wreſt from
our Hopes of ſharing in thy Happineſs.
Why ſhould we fear Death, whom thou haſt
armed of his ſting? or ſhrink at the Diſhonours
the Grave?
Thou haſt ſanctified the Tomb into a Paradice
Reſt for the Body, and Death it ſelf is now
ly a paſſage into Life.

PSALM LXII.

Look up to the Reward.

BLeſſed be thy Name, O holy Jeſus; and bleſſed
be the Mercy of thy Providence,
Which hath caſt our Lot in the times of Grace,
d deſigned our Birth in the days of Light.
When we may clearly ſee our ready Way, and
rectly go on to our glorious End.
No ſooner were thy own Afflictions ended, but
ou didſt communicate thy Joys to all the World.
Come, happy Souls, to whom belongs ſo fair
Title to all theſe Mercies.
Come, let us now raiſe our thoughts and me-
tate on our future Beatitude.
Let us ſolace our Labours with hope of Reſt,
d our Sufferings with the expectance of a ſpeedy
ward,
Now that the hand of our gracious Lord has
locked the Gates of everlaſting Bliſs.
O bleſſed Jeſu, our Hope and Strength, and
full Reward of all thy Servants,
As thou haſt freely prepared for us Salvation,
let thy Fear and Grace enable us to work it
t.

Make

Make us direct our whole Life to thee, and un
dervalue all things compared with thy Love.

Seal thou up our Eyes to the illuſions of th
World, that when our earthly Tabernacle ſha
be diſſolved,

We may aſcend to thee and dwell above in tha
City not made with hands, eternal in the Heaven
whoſe Builder and Maker is God.

PSALM LXIII.

Praiſe him that ſitteth on the Throne, and the Lamb.

PRaiſe the God, and Father of our Lord, O y
Children of Men; praiſe him as the Autho
of all your Hopes.

Praiſe our Lord, the Son of God, O ye bleſſe
in Paradice: praiſe him as the Finiſher of a
your Joys.

Sing O ye hoary Patriarchs, and holy Prophet
ſing Hymns of Glory to God and his Meſſias.

Sing the Praiſes of the King of Peace, and ble
for ever his Victorious Mercy.

Tis he that diſſolved the Power of Darkne
and brake aſunder the Bars of Death.

Henceforth for thee, and for thy ſacred Lov
O thou great Lover of Souls,

May we, by thy Example, nor fear to die, n
refuſe the labours of Life;

But while we live, obey thy Grace, that wh
we die, we may enjoy thy Glory.

PSALM LXIV.

Set your Affections on things above.

WHy do we ſo eagerly purſue this World, a
ſeek its fond Enjoyments?

Who

Whoſe Croſſes are ſolid, and Comforts empty; hoſe Sorrows are permanent, its Delights mo- entary.

The World, we know by ſad experience, too ften has deceived us, and yet our raſhneſs fears t to be undone again.

Thou, O bleſſed Jeſu, haſt never been want- g to our Hope, and yet our Faith is ſlow to ly on thee.

The World diſtracts and embroils our Spirits, d wretched Man enjoys his Miſery.

Thou always filleſt our Hearts with Peace, and become weary of our own Happineſs.

The World calls, and we faint in following it; t let the Refreſher of our Souls charm never wiſely, we hear not.

Ungratefully perverſe, we run after that which tigues, and abandon that which refreſhes.

Sometimes our Lips ſpeak glorious things of ee, thou living Fountain of eternal Bliſs.

At ſome happy Intervals we reliſh thy Sweet- ſs, and loudly decry the Poiſon of the World.

But ſoon are we inticed by its gilded Cup, and ſily forſake the Waters of Life.

O bleſſed Jeſu! who tookeſt upon thee all our ailties, to beſtow on us thy Perfections;

Teach us to prize the Joys of Heaven, and part h all things elſe to purchaſe thee.

O may our chief Delight be to think of thee, d all our Study to grow great in thy Love!

ANTIPH.

They who uſe this World, let them be as if they uſed ot; for the Faſhion of this World paſſeth away.

PSALM

PSALM LXV.

Uſe this world as a ſtep to a Better.

UNder an Acknowledgment of the truth of
this, we love the world, and our Nature i
clines to affect its Vanities.

This one thing is good in it, that 'tis the on
way by which, O my God, We can poſſibly com
to thee.

O that we had but the wiſdom to make eve
thing therein ſubſervient to that great end!

Then would every Object we converſe wi
forward our approaches to Heaven; and tho
things which uſually hinder, would be a means
Salvation.

Whether we eat or drink, or whatſoever e
an innocent hand can undertake:

If we regard our great, ultimate End, and
der all to the improvement of our minds,

They inſtantly put off their ſecular name, a
are deſervedly preferred to the appellation of
ligious.

Riches themſelves, and imperious Honou
have not ſo fixed a Malice,

But a prudent uſe converts them *to Piety*, a
makes them fit Inſtruments for the attainment
Immortality.

Our very Delights, O the Goodneſs of Go
may be ſo tempered with a wiſe allay,

That his Mercy ſhall account them parts of
ty, and will not fail as ſuch to reward them;

While they are entertained for the uſe of
bodies, and the juſt Refreſhment of our wear
Spirits;

Of a Body and Spirit conſtantly applied to gain
ew degrees of the Love of Heaven.
Thus, Gracious Lord, every moment of our
ives, may ſtill be climbing up towards thee:
Thus might we proceed in thy Service; even
en when we moſt of all ſerve our ſelves,
And then indeed we moſt effectually ſerve our
lves, when buſieſt in that we call thy Duty.
Thy Goodneſs condeſcends to ſtile that the
lory of God, which in reality is the true Intereſt
Man;
And kindly complaineſt we diſhonour thy Name,
hen we only endanger our own ſafety.
O Bleſſed Jeſus, King of Clemency, Rewarder
every little improved Grace!
Inſtruct our Gratitude to conſecrate all to thee;
ce all by thy Bounty redounds to our ſelves.

PSALM LXVI.

The laſt Judgment.

THis Life indeed is the Way we muſt take; but
this alone cannot bring us to our end.
Before we arrive at our appointed Reſt, we
ſt be led through the Gate of Death,
Where we ſhall be ſtripped of all we poſſeſs, and
ry nothing with us but what we are.
We muſt not only quit the World, but leave
hind us even a part of our ſelves.
Haſt thou not ſeen in the Death of a Neigh-
ur all theſe Circumſtances of Sorrow?
Look upon their Caſe as thy own; yet a mo-
nt and it may be ſo; yet a little while and it
ſt be ſo.

Have

Have not we been dangerouſly ſick, and do we remember the thoughts we then had?

The fears of Deſtruction: reſolutions of correcting our Paſſions, and ſtriving againſt the Vices that endangered us?

It will ſoon come to this again, and no Reprieve be found to ſtay the hand of Death one ſingle moment.

He will come on us like an armed Man, and bear us into the Region of ſeparate Spirits,

There to be ranged in our proper place according as the Courſe of our Life here hath qualified us.

But is this all that Death can poſſibly do to us? muſt a Paul and a Nero expect the ſame entertainment?

Forbid it Heaven, that Cruelty and Injuſtice ſhould claim a ſhare in Paradice, or the Reward that will ſucceed it!

Were the Act of Diſſolution the laſt Diſpenſation of Providence to us, what ſhall we ſay to thoſe Actions of which the Magiſtrate can take no cognizance of?

Muſt the greater part of them, the Works of Darkneſs and Retirement, be unprovided for? ſhall not our God interpoſe; and ſupply the defects of worldly Juſtice?

Is it not highly neceſſary, that Piety ſhould go further than the overt Act? be extended to, and impreſſed upon the Soul and Spirit?

Accordingly, after Death is the Judgment: the Day of Publick Accounts, and Reſtitution:

A Day is coming, yea haſtening upon all Flesh, wherein every Thought, and Word, and Deed, and Omiſſion, and Intention ſhall receive the juſt recompence of Reward.

A D

A Day, which the Veracity of God, who ap-
inted it, and the ſins of Human Race make
eceſſary.

In it ſhall Heaven paſs away, and no part of
ible Nature ſhall be exempted from Ruin:

Even Earth it ſelf, the Theatre of our Iniqui-
, once curſed for mans Diſobedience, ſhall then
re in his Puniſhment.

The Heavens ſhall paſs away like ſmoak, and
e Earth, and all that is therein ſhall be burnt up.

Then ſhall the Voice of the Arch-Angel and
ump of God ſummon the Dead to appear. The
ect, gathered together from the four corners of
e Earth, ſhall ſing,

Let us rejoyce, and lift up our Heads, for our
deemer is nigh: behold he comes quickly and
Reward is with him.

Lo, our great Redeemer blazes aloft in Mid-
ven, arrayed in all the Glory and terrible Ma-
y of his Father;

Lo, he ſits enthroned upon the Wings of Che-
im, ſurrounded with Throne and Dominati-
s;

He commands, and the Righteous are ſevered
m the Wicked: he *ſhines* upon thoſe of his
ht hand in theſe Raviſhing words,

*Come ye Bleſſed of my Father, poſſeſs the Kingdom
pared for you from the beginning of the world.*

O the unutterable tranſports of Soul which
ſe words of Life ſhall occaſion!

But as for the Ungodly, it ſhall not be ſo with
m: the Ungodly ſhall not ſtand in Judgment
her the ſinner in the Congregation of the
hteous.

Not ſo the Ungodly: Deſpair, Agony and

Diſmay rack their Spirits: Guilt and Confuſion a diſmal Expectance overwhelm them.

Where ſhall they ſeek an Advocate, who ha made their Interceſſor their Enemy?

All the Pains, the Humiliation, and Death Chriſt are charged upon the Wicked, and enhan their guilt who have prevented the holy Purpo of them,

And whoſe Malice choſe rather that the De ſhould triumph in their Loſs, than the Ang ſhould rejoyce in their Repentance.

Chriſt will charge all this and much more on them; and how mightily will Judgment that day be magnified, when Mercy its ſelf tur Accuſer!

Here ſhall they meet the Partners of their Si all thoſe whom their Example or Seduceme eſtranged from Duty.

What deep concern will the ſight of theſe ſerable Wretches not occaſion? what will a M think he deſerves, by whom his Brother d eternally?

What will the Tongue enured to Oaths a Blaſphemy expect, but to glorifie God in its ſtruction?

How will they ſupport themſelves under Sentence, that cuts them off at once from ev name of Good, and fixes them in ceaſleſs T ment?

Go, ye Curſed into everlaſting Fire, prepared the Devil and his Angels.

Words full of terrour and amazement: grand Emphaſis of them no Expreſſions can eq

Nothing ſet them forth ſufficiently, but w they threaten; nothing but eternal Miſery their Interpreter.

To loſe God, and in him every thing we of ecessity deſire: to be thought unworthy of Fa-our by Infinite Goodneſs:

What Bitterneſs, Fretting, and ſelf Condem-ation will a Senſe of this occaſion?

To inherit the Fire prepared for the Devil and is Angels; to live for ever in the extremity of ain, Sorrow, and Deſpair:

When *Eternity* is added to *inſupportable*, what nages are left us to make an adequate Repre-ntation of the State of the Damned?

The Meſſengers of Deſtruction hale the Of-nders to puniſhment, and the Wrath of God rns after them to the bottomleſs Pit, implacable.

Thus ſhall the whole Creation be finally diſ-oſed, and Juſtice and Mercy ſhare the World.

PSALM LXVII.

Uſe the World as Pilgrims.

RETire, O my Soul, thy thoughts: ſearch nar-rowly and examine their chief ſcope and ten-ncy.

Where doſt thou place thy ſupreme Felicity? d whither tend thy moſt enflamed Deſires?

Go to the Children of this World, the Wiſe, but t for their Souls; and learn of them to purſue y Intereſt.

Do they build in the Countries they travel tho-ugh? do they not make their Purchaſes where ey intend to dwell?

And ſhall they teach and we not be inſtructed; t ſtill proceed to build our beſt Hopes on a dy Foundation of this periſhable Earth?

Where our ſtay cannot be long: where we have

no Aſſurance of abiding beyond the preſent mo
ment?

ANTIPH.

*Thou art troubled about many things; but one thi
is needful.*

O thou Eternal Being, the God who changi
not thy ſelf, art the Cauſe and End of all Vici
tude here below:

Who ſtill remaineſt the ſame rich *Fulneſs* in th
ſelf: the ſame bright Glory to all the Bleſſed.

Teach us, O Lord, to uſe this tranſitory Li
as Pilgrims upon their Return to their own Hom

That we may take what the Neceſſities of o
Journey demand, and not think of ſetling in
Foreign Country;

But wiſely transfer our Effects to thoſe abi
ing Manſions of Bliſs, where we may enjoy the
for ever.

Glory be to &c.

PSALM LXVIII.

*Give all Diligence to make your Calling and Elect
ſure.*

NOW that thou haſt found thy End, O m
Soul, the only Good that is intranſitory,

Purchaſe at any rate the bleſt Inheritance, a
ſhow thy Wiſdom in the neglect of every thi
elſe.

Every thing that diverts thee from thy h
Courſe, or but retards the ſpeed of thy Advanc

Shall the Induſtry of the mute Creation kn
no reſt, but ceaſleſs operate inſtinct by th
Creatour;

And we, for whom the tender Providence
God commands the Angels to watch;

For whom the adored Jeſus came down from eaven, and exhauſted a whole Life of Toil and abours:

Shall we fold the hands to ſleep, and not ſtir Finger to ſave our ſelves?

Not ſo our Adverſaries malicious Vigilance, goes about continually, like a roaring Lion tchful to devour:

And ſhall not our *Safety* have the ſame Effect on us, as our *Deſtruction* has on him?

What can ſo nobly enrich an immortal Soul, as ily to be gathering a Stock for Eternity?

What can ſo highly delight, as a continual Improvement, and a Proſpect of the repeated Inreaſe of our Hope?

O bleſſed Hope, *Anchor of the Soul, ſure and dfaſt*! be thou my Treaſure; Life of my Actions, d ſweet *Allay* of my Sufferings:

So ſhall I never refuſe the moſt ſevere Inſtances Labour and Diligence, under thy Aſſurances of *Crown of Glory.*

PSALM LXIX.

Apply to what merits your Application.

UT, O, tis not ſo much our Sloth undoes us, as the imprudent Choice whereon to employ r Diligence.

Many, alas! labour too much; but they *labour the things that periſh.*

See how the buſy Toilers of the World are ained down perpetually, as the Slave, to their rk;

How early they riſe, how *late they take reſt*; and the Bread of Care and Trouble!

See how the hardineſs of the Soldier follows his General through the Fields of Death?

See the venturous Mariner expoſe himſelf to uncertain Winds, and tempt the faithleſs Ocean with his ſafety?

And, why all this, ye poor, ill-adviſed Wretches, but to procure an empty name, a few pence, or the ſupports of our Luxury?

O Bounteous Lord, how eaſy are thy Commands, how cheap haſt thou made the purchaſe of Heaven?

Half this Pains would make us Saints: half theſe ill placed ſufferings Canonize Martyrs,

Were they devoutly undertaken for Thee, and the bliſsful Enjoyment of thy glorious Promiſes.

Thy Mildneſs bids us not ſtorm the devouring Breaches: freeze under the *North*, or burn under the ſcalding Line,

All thou enjoyneſt is, to love our ſelves in Wiſdom, and attend above all things the happineſs of Soul and Body.

All thou forbiddeſt is, to prefer an inſignificant Good that is preſent, to the greateſt imaginable one in Reverſion.

O the mild Government of the King of Heaven! this may be, at the neglect of none of our Affairs accompliſhed.

Let not this Indulgence, O Gracious Lord, be abuſed into a wanton neglect by us;

But give us to love thee ſo much more, the greater manifeſtation thou makeſt of the *Depth* *the Riches of thy Grace.*

Glory be to &c.

An Office for Sunday,
Week II.

Read Mapletoft *of* Faith *Sunday* v.

¶ *For holy Intention.* T.

O Eternal God, who haſt made us Men for thy Glory; Sanctifie all my thoughts and deſigns: my Words and Actions, that whatever I ſhall think, or ſpeak, or take in hand; may by me be deſigned to the Glorifying of thy holy Name; and may by ſpecial Grace become effectual to that high Purpoſe. Turn, O Lord, my Neceſſities into Virtue; the works of Nature to thoſe of Grace; by making them temperate, orderly, ſubordinate, and profitable to ends beyond their own proper efficacy. And, let no Pride, or ſelf-ſeeking: no Revenge or Covetouſneſs; no impure mixture, or unwarrantable purpoſe; no little Ends, or mean imaginations unhallow them; but let my Body be always the ſervant of my Spirit; and both together a *reaſonable, holy, and lively ſacrifice unto Thee*: that ſo, by doing every thing to thy Glory in this World, I may be made Partaker of it in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ *For a ſenſe of the Divine Preſence.* T.

ALmighty God, who filleſt all things with thy Preſence: who art every where by thy Nature and Power: in Heaven by Glory: in Holy places

places by Grace and Favour: in the hearts of th
Servants by the Holy Spirit: in the Conſcienc
of Man by thy Teſtimony; Teach me to walk a
ways as in thy Preſence; to fear thy Majeſty; t
reverence thine Infinite Wiſdom and Univerſa
Knowledge; that I may not dare to commit an
indecency in the eyes of my Lord; But with ſ
much care and Reverence demean my ſelf, tha
my Judge may not be my Accuſer, but my Advo
cate; and alſo, that expreſſing the belief of th
Preſence here by taking heed to my ways; I ma
feel the effects of ſo doing in a full participatio
of thy Glory, through Jeſus Chriſt our Lord.

A large Form of Thankſgiving.

MOſt Glorious Lord God, Infinite in Merc
full of Compaſſion, Long-ſuffering and
great Goodneſs; I adore, and praiſe thy Ho
name, worſhipping thee with intire Devotion
of Soul and Body. I give thee (which is our bou
den duty) continual Thanks for all the Benef
Thou haſt done unto me. For, whatſoever I a
or have, or know, or deſire, or may lawfully e
pect, it is all from Thee unmerited; it is the Iſſu
of thy free Bounty. Thou alone art the Founta
of Being: the Origine of Bleſſing, of Sanctit
Pardon, and the Glories of Immortal Life.

ANTIPH.

*Praiſe the Lord O my Soul, and all that is with
me praiſe his Holy Name.*

Thou, O God, of thine infinite Goodneſs ha
Created me out of Nothing, and doſt ſupport m
in Being continually. Thou haſt made me a litt
lower than the Angels; imprinting on me thi

Imag

nage, and enabled me to ſerve Thee. Thou
ſt endued my Soul with Power to chuſe the
ood and refuſe the Evil: implanted in me ſelf-
ve as the Ground and meaſure of Duty; and
t me in a Capacity of being for ever happy at
Right hand, in Heaven.

ANTIPH.

I will ſing unto the Lord, as long as I live: I will
aiſe my God while I have my Being.

Thou O God bleſſed for ever, haſt given me a
und Body and an underſtanding heart; and not
ade me Lame and Deformed; ſlow of Speech or
pprehenſion; or wanting in my Senſes or Me-
ory.

ANTIPH.

I will praiſe Thee; for I am fearfully and wonder-
ly made: Marvellous are thy Works, and that my
l knoweth right well.

Thou, O God, of thy mercy haſt cauſed me to
born of Chriſtian Parents: gaveſt me oppor-
nity of holy Baptiſm [and the Benefit of Lay-
g on of Hands] and a religious Education; and
oweſt me time to Repent, and *perfect Holineſs in*
Fear.

ANTIPH.

Thy way, O God, is holy; who is ſo great a God, as
God?

Thou, O God, of thine abundant kindneſs haſt
ade an admirable variety of Creatures; Beaſt
d Feathered Fowl, and Fiſh that move upon
e face of the Waters miniſter to my Uſe, and
ve my Neceſſity. Thou giveſt Rain, the former
d the latter Rain: the Dew of Heaven and the
theſs of the Earth are thy Gift. Thou giveſt
edicine to heal our Sickneſs, and haſt command-

ed

ed the Earth to bring forth her fruits abundantly to our Nouriſhment. Thou haſt appointed the Moon for certain Seaſons, and ordained all the Hoſt of Heaven to be Repreſentations of thy Power and Greatneſs.

ANTIPH.

Praiſe ye him Sun and Moon; Praiſe him all ye Stars and Light: Mountains and all Hills; fruitful Trees, and all Cedars; Beaſts and all Cattle, creeping things and Flying Fowl: Let them praiſe the name of the Lord; for he Commanded and they were created.

All thy Works ſhall praiſe thee O Lord, and thy Saints ſhall bleſs thee.

Thou, Gracious Lord of thy Mercy haſt made thine Angels miniſter to our Salvation; afforded a guard againſt the watchful malice of the Adverſary; againſt all Caſualty and evil Accidents. By thy Providence I have been hitherto preſerved from the violence of Fire, and the edge of the Sword; the Rage of Waters, and the Precepice from all fracture, and other Violations of Health which many of my Betters ſuffer.

ANTIPH.

I will give thanks unto thee, O Lord, with my whole Heart; even before the Gods will I ſing Praiſe unto Thee.

Thou, O merciful Father, haſt fed and cloathed me; raiſed me up Friends and bleſſed them. Thou haſt been my Guide in my Journeys; in Epidemical Diſeaſes my Deliverer; in Sadneſs my Refreſhment; in all my Grief and Deſtitutions my Hope and my Confidence.

ANTIPH.

I will ſing of the Lord, becauſe he hath dealt lovingly with me; yea I will praiſe thy Name, O Lord moſt High.

To crown all thy Mercies, thou gaveſt thine
ly begotten Son, when we, Rebels to thy Di-
e Majeſty, were dead in Treſpaſs and Sin, to
oncile us to thy ſelf by the Attonement of an
erlaſting Covenant.

ANTIPH.

He is our God, the God of whom cometh Salvation.
d is the Lord, by whom we eſcape Death.
Bleſſed be the Lord God of Iſrael, who hath viſited
redeemed his People.

Thou, Holy Father, didſt permit Him to ſtoop
wn to the Infirmities of our Nature; to ſuffer
Hardſhips of Poverty; to lead a Life of Diſ-
ce and Affliction, that in his Humiliation all
might be exalted.

ANTIPH.

Lord, what is Man that thou art mindful of him,
he Son of Man that thou ſo regardeſt him.
Glory be to God on high, and Hoſanna to the Son
David.

In him thou haſt afforded me a clear Manife-
ion of thy bleſſed Will; the benefit of a ſpot-
and moſt exemplary Life; great and glorious
racles to confirm our Faith; his Reſurrection
Inveſtiture with Sovereign Dominion over
the Family in Heaven and Earth.

ANTIPH.

Bleſſed be the God and Father of our Lord Jeſus
iſt, which, according to his abundant Mercy hath
tten us again to a lively Hope, by the Reſurrection
eſus Chriſt from the Dead, to an Inheritance incor-
tible, and undefiled, and that fadeth not away, re-
ed in Heaven for us. 1 Pet. 1. 3, 4.
Worthy is the Lamb that was ſlain to receive Power,

and

and Riches, and Wiſdom, and Strength, and Honour and Glory, and Bleſſing. Revel. 5. 12.

Unto Him that loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father; to Him be Glory and Dominion for ever and ever. Amen. Revel. 1. 4, 5.

In his Blood, O Lord, thou vouchſafeſt to receive an Atonement for our Sin; He is our continual Interceſſor and Advocate; by the Mightineſs of his Power his Church is preſerved against all its Enemies, and the Ends of the Earth ſhall meet in the Acknowledgment of his Faith. By declaring thy Appointment of him to *judge the World in Righteouſneſs*, and making known to us the dreadful Iſſue of the laſt Day, haſt thou afforded the moſt powerful Motives imaginable to Repentance and Holineſs.

ANTIPH.

All Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy Name for thou art Great, and doſt wondrous things; Thou art God alone.

Thou, O God, ſenteſt the holy Spirit the Comforter; the Power of the Higheſt; Authour of Liberty and Knowledge; the Fountain of Grace and every Spiritual bleſſing, to inſpire thy Prophets and Apoſtles; to deliver unto us thy Will a full, Compleat and abſolute Rule of Faith and Manners to the end of the world; to enlighten our Minds, and put us in Remembrance of our Duty, and awaken us to the Practice of it.

ANTIPH.

Thou, O Lord, ſhalt endure for ever, and thy Remembrance throughout all Generations.

Thou

Thou, Lord, when thy Church was corrupted ith falſe Doctrines, interpoſed thy Providence, nd cauſed the Purity of the Goſpel to ſhine forth a glorious Reformation. Thou haſt given us e Examples of Martyrs and Confeſſors; the re- raints of Fear, and Shame, and Love. Thy Pro- iſes ſupport us in Calamity, and thy Judgments ek to bring us to thy ſelf.

ANTIPH.

I will always give thanks unto the Lord, his Praiſe all ever be in my Mouth.

I bleſs thy Name, O moſt gracious Lord, for oſe holy Promiſes and Threatnings; thoſe Pre- epts and Admonitions which thou haſt recorded Scripture; for all thoſe Graces, Helps, and omforts, whereby thou promoteſt in me Piety nd good living. For Baptiſmal and Penitential race; for the Opportunities and Refreſhment the Euchariſt; for all the Advantages of good ociety, Tutours, and Governours; for thy Fear, e hindrance of Sin; for all my Hopes of Par- on and Expectation of the Promiſes made by our ord Jeſus Chriſt; for my Encouragement in the aths of Life and Sanctity. For all the holy Ser- ons, Spiritual Books, and good Advice; ſerious ounſels, and charitable Prayers of others; for e motions of the Holy Spirit, and the checks Conſcience; the Calling, particular Circum- ances, and State of Life, thy Wiſdom and Good- eſs have choſen for me; and for whatſoever o- er means of Holineſs thou haſt aſſiſted me ithal.

ANTIPH.

Praiſe the Lord, O my Soul, and forget not all his nefits.

Bleſſed

Bleſſed be the Lord God, even the God of Iſrae who only doth wondrous things; bleſſed be the Name his Majeſty for ever, and let all the Earth be filled wi his Majeſty. Amen, Amen.

He only is, and was, and is to come, the mo High God, the Bleſſed, the King eternal, immo tal, inviſible.

ANTIPH.

O ye Children of Men, bleſs ye the Lord, praiſe hi and magnifie him for ever.

He is the Lord Jehovah; his Name endure for ever, and his Memorial throughout all Gen rations.

ANTIPH.

O ye Servants of the Lord, bleſs ye the Lord, pra him and magnifie him for ever.

His Mercies are everlaſting, and his Truth e dureth from Generation to Generation.

ANTIPH.

O ye Sons of God, bleſs ye the Lord, &c.

His *Mercies* are ſure Mercies; his *Compaſſions* f not, and of his *Goodneſs* there is no end.

ANTIPH.

O ye Juſt, whom it becometh well to be thankfu bleſs ye the Lord, &c.

He is the God of Abraham, the God of Iſa and the God of Jacob; He is not the God of t Dead, but of the Living; and therefore the L ing, the Living, he ſhall praiſe thee, O God, I do this Day.

ANTIPH.

O ye Spirits and Souls of the Righteous, bleſs ye Lord, praiſe him and magnifie him for ever.

Thou, even Thou, art Lord alone; Thou h made Heaven, the Heaven of Heavens with th

eir Hoſt; the Earth and all things that are erein; the Seas and all that is therein, and hou Preſerveſt them all.

ANTIPH.

O ye Cherubim, and Seraphim, Thrones and ominations, Angels *that excell in ſtrength*; *that his Commandment*, and hearken to the Voice of s Word, together with the Earth and the Ful- eſs thereof; together with all created Nature, d every other work of God: Bleſs ye the Lord, raiſe him and magnifie him for ever.

Let every Thing that hath Breath praiſe the Lord.

Thou, O Lord, haſt made me glad through y works, and I will *rejoyce* in giving Praiſe for e Operation of thy Hands.

¶ *For Faith.* Ben.

ALmighty God, whom without Faith it is im- poſſible to pleaſe; Give us I beſeech Thee iſe and underſtanding Hearts; that we may oroughly examine the Grounds of Aſſent, and ve an Aſſent alway proportionable to the Evi- nce we find; that by ſo doing, we may attain firm and unſhaken Belief of what Thou haſt Re- aled.

That we may acknowledge Thee, and none but hee to be ſelf-exiſtent, and the Cauſe of every ing elſe: That we may believe and adore thine finite Goodneſs and Mercy, and Truth, and Ju- ce and Wiſdom. Thy Power, all ſufficiency, d Majeſty; and be fully perſwaded that Thou o didſt make the Heavens art preſent in all aces, and knoweſt all things, and diſpoſeſt eve- thing by thy Good Providence.

Convince

Convince our Minds that all thy Commands a
Juſt and reaſonable, as being the Iſſue of Infini
Goodneſs and Wiſdom; though we may happe
to be ſo undiſcerning as not to diſcover it fro
their ſeveral Natures and tendency: that the tw
great ſanctions of thy Law, the Puniſhment wit
out end, and everlaſting Life, will certainly
performed, and receive in due time their Accor
pliſhment.

Above all, be pleaſed to Grant, that we m
feel the Bleſſed influence of this Firm Belief: th
it may fill our Minds with aweful thoughts, and
holy Reverence of thee our God: a deep and
biding ſenſe of thy Knowledge of all things, a
Preſence every where. O may it never be de
and ineffectual to the great deſign of it; but ha
its perfect work in Love.

O ſuffer us not to encreaſe our Guilt by t
abuſe of thy Mercies, or deceive our ſelves by t
meer belief of thine Exiſtence and the Diſcover
of thy will; leſt our Faith be like that of the D
vils, who believe and tremble; but ſtir us up
thy Holy Spirit to the Performance of thoſe Co
ditions to which thy Promiſes belong.

Enable us, O Lord, by our Faith to overcom
the World, and avoid all falſe Doctrines in Re
gion: hinder us from diſſembling the true on
or *holding the Truth in Unrighteouſneſs*, and Give
to Conform our whole Lives to the Image of
Saviour.

That we may eſchew thoſe things that are
*trary to our Profeſſion, and follow all things that
agreeable to the ſame*; and in ſo doing may at l
receive the end of our Faith, even the Salvati
of our Souls; through the Merits and Mediati
of thy Son Jeſus Chriſt our Lord. ¶

¶ *Or this.* G.

Moſt humbly thank thee, Almighty Father, for thoſe Sacred Volumes, in which are recorded the Leſſons neceſſary for our Comfort, and Inſtruction; where the Unbeliever may learn to adore thy Power: where the ſinner is invited by Mercy, and terrified by Juſtice: where the ſlothful are excited, the Unſtable confirmed, and thy faithful Servants drawn by the Cords of a Man, to thoſe ways that lead to the eternal Poſſeſſion of thee our God. May our Soul be always nouriſhed with theſe truths: may they be ſo embraced as the Rule of our Life; that having by their help overcome the World, and our ſelves, thy Son Jeſus Chriſt may be perfectly formed in us.

May I always read this holy Book with Reverence, and an humble ſubmiſſion to that Spirit by which it was writ. Permit me not to abuſe this Food of Life by any miſinterpretations, occaſioned by Prejudice or worldly Intereſt, or a haſty and negligent Peruſal. Give me a teachable Heart; that I may learn only in order to Practice.

More eſpecially I beſeech thee; that ſince, through the Corruption of our Nature, my Faith is not priviledged againſt Temptations any more than other Virtues; thou wouldſt be pleaſed to confirm, and ſtrengthen me againſt any ſuch Aſſaults; and that as my Faith is thy Gift, ſo my perſeverance in it may be the effect of thy Grace.

And becauſe there are many other temptations; as from the Diſcourſe, and Raillery of Atheiſtical Men; and from the Difficulty of Times in which thy Truth lies under ſevere Oppreſſions; I

beſeech thee to guard me againſt all theſe Dan
gers; and ſo eſtabliſh my heart in thy Laws; tha
I may rather chuſe all Extremities in this world
than purchaſe a ſhort Quiet by Denying that, fo
which I ſhall be denied by Chriſt, before thee h
Father, in Heaven.

And, O thou, who didſt appoint *Moſes* ove
thy People for their conduct into the Land of Pro
miſe: who didſt ſpeak to them by him, and there
fore commandedſt them to Fear him; and wit
thy ſevereſt Judgment didſt puniſh thoſe who qu
ſtioned his Authority, and ſeparated from him
Grant that I may be a willing and diligent Heare
of thoſe whom thou haſt appointed to guide th
Flock; that in them I may hear thee ſo as *to*
a Doer of the Word: that I may never leſſen the
Authority whoſe Charter is from Thee; and tha
I may dread all cauſleſs Diviſion from the Aſſem
blies of thy Saints.

Deliver me likewiſe, O Lord, from the blin
neſs of the Scribes and Phariſees; that neith
Education, Intereſt, or Paſſion, or any ſort
groundleſs Prejudice may corrupt my Judgmen
and mingle it ſelf with my Concluſions, and hi
der that diſintereſted impartial Enquiry aft
Truth which thou haſt made the Duty of us all

And as I deſire I may never oppoſe, ſo is
my humble Requeſt unto thee, that I may nev
ſeek to defend thy Truth by falſe or dubious, a
inſufficient Arguments; much leſs either ſay
do any thing by which thy Faith may ſuffer, a
thy Name be reviled. Grant that my Conver
tion may be in all reſpects agreeable to the G
ſpel, which to follow is my Profeſſion; that I gi
no Offence to *thoſe that are without*; and that Ch
ſtian

ianity may not ſuffer by my Irregularity, Raſhneſs, or Indiſcretion.

Thou, O Lord, by thy Grace didſt in ſuch a anner ſupport the Primitive Chriſtians, that ey paſſed through the ſevereſt Trials in a ſtedy adherence to the Articles of their Faith. O, ay I inherit ſo large a Portion of their Spirit, that may not only remain ſteddy in the Profeſſion, t keep my ſelf in a readineſs to part with all e deareſt Conveniences of Life, rather than rſake or diſown thy Truths. Be it accounted ther my Glory than my Fear, to ſuffer in that auſe wherein thou art not only the Witneſs but e Reward.

Finally, I beſeech thee, by thoſe Bowels of Mer-, which moved thee to the Redemption of loſt ankind, and by that Blood our great High Prieſt ed upon the Croſs in obedience to thy holy ill; that thou wouldſt have regard to divided riſtendom, and in Mercy heal the Wounds ereof. Great is the Deformity which Schiſm caſions; and ſuch are the Effects of our Breaches, at Truth and Piety are in danger of being loſt idſt the uncharitable Contentions about them. nothing can prevent a Deluge of Atheiſm and ofaneneſs in the Diſorders, but thy mighty and; ſo be thou intreated to interpoſe it in eat pity to thy people, and for the glory of thy eſſed Name. *Our Help ſtandeth in thee alone*; d therefore do thou account it graciouſly thy ork, and undertake for us who are of our ſelves ufficient for it.

Inſpire all the Prelacy, and every other Paſtor thy Flock, with the Sentiments of Peace and ncord: move the Temporal Magiſtrate, and

all that are in Authority, with a Zeal for the g
neral Good; and prepare the People with a fi
cere desire of becoming thus truly happy.

To this great End, O blessed Lord, weak
in as many as profess thy Name all Impressio
which are not according to Truth; and may
be to the Confusion of their Conscience, who s
fer the motives of Party or Interest to misgui
them, and prevail upon their Minds to the pre
dice of that common Union, both in Faith a
Charity, which thou requirest from all who
ceive the Gospel. Inspire all thy Servants to un
in this Petition, and let their Prayers in so go
a Cause never be silent. Grant this for Je
Christ his sake.

An Office for Monday,

Week II.

Read Mapletoft *Sunday* IV.
Use the Act of Adoration, *Holy, holy, Lord God &c.*

¶ *A Thanksgiving.*

Be

O Gracious Lord God, whose Mercies
dure for ever; I, thy unworthy Serv
do with sincere Devotion, and the ard
Affections of a grateful Soul return thee m
humble and hearty thanks, for all those great
undeserved Benefits which thou hast bestowed
on me, and all Mankind.

I bless thee, O Lord, for our Creation at
out of nothing, and for making us capable of

Serv

rvice. Thou haſt endued us with Knowledge Good and Evil, and Freedom to chuſe accordgly; thou haſt made us after thine own Image, d given us Dominion over thy Creatures; I eſs thee for our continual Preſervation, and all her Bleſſings of this Life; but above all for thy acious propoſal and Acceptance of the Satiſtion made for Sin by our Lord and Saviour. r his holy, and moſt exemplary Life, and adrable Sermons, in which he made known thy ill, O heavenly Father.

For all thoſe glorious Miracles which he wrought r our Conviction; for his meritorious Death, d the Triumphs of his Reſurrection. I thank ee, O Lord, for ſending the Holy Ghoſt the mforter to ſtrengthen and aſſiſt us; for his ntinual Interceſſion; for the Conſtitution of a urch that ſhall endure for ever; and for the nfuſion of thoſe who oppoſe it.

Glory be to thee, O Lord, for making us, vile uſt and Aſhes, abound in hope that we ſhall be e day raiſed from the Dead, and enjoy perpeal Reſt with thee in Heaven.

Glory be to thee, for all thoſe wonderful Graces ich thou cauſeſt to manifeſt themſelves in the triarchs, Prophets, Evangeliſts, and Confeſſours, d other holy Perſons now in Paradice; eſpelly for thoſe miraculous Gifts, with which thou ſt enable the Apoſtles to convert the World, d for inſpiring the Writers of the holy Scripture.

For ever bleſſed be thy infinite and condeending Mercy, which has ſet before us the Reard of eternal Happineſs to ſupport us under verſity, Sickneſs, and Reproach, and every ſee Inſtance of Duty.

Whenever we have failed by our Weakneſs Infirmity, or wilful Negligence, thou haſt not fo ſaken, but invited us to Repentance and Pardon

I acknowledge, O my God, that we have de ſerved full vials of thy Indignation; and that thou hadſt dealt with us according to our Defe vings, we had been at this inſtant bewailing ou Miſeries in the ſeparate State, oppreſſed with th fearful expectation of impending Judgment. Bu bleſſed be thy Mercy which has triumphed ove Juſtice; bleſſed be thy Name who haſt not cu us off in the Act of Sin, but in thy great pi ſpared us, O Lord, thou Lover of Souls.

Bleſſed be thy Love, which has not only pe mitted us to ſerve the neceſſities of our Natur but has accepted them as parts of our Duty. Tho haſt of thy Goodneſs alſo prevented many Si we ſhould otherwiſe have committed; and art th Author of whatever is Praiſe-worthy in Man; an therefore, *not unto us, O Lord, not unto us, but un thy Name be the Glory.*

I praiſe Thee for our Health and Liberty, an Friends; for their kind reproofs; for our Cloat ing, our Nouriſhment; ſucceſs in our Affairs, and other the Comforts and Neceſſaries of this Life. magnifie thy Providence for that univerſal Plen Peace, and Proſperity, which Thou haſt at a time granted theſe Nations; for thy contin Protection of us from all Dangers, Ghoſtly a Bodily; for the ſweet allays of thoſe Troub which our Iniquity brought upon us; For the juries we have patiently ſuffered from others, a for all thoſe fatherly Viſitations, by which Th ſeekeſt to bring us to thy ſelf.

O, what great Troubles and Adverſities haſt t

ewed us! and yet didſt Thou turn and refreſh us,
a, and broughteſt us from the Deep of the Earth again;
Therefore will I praiſe Thee, and thy Faithfulneſs,
God; unto Thee will I ſing O thou Holy one of Iſrael!
O Lord, I will be glad, and rejoice in thy Mercies;
r thou haſt conſidered our Trouble, and haſt known
r Soul in Adverſity.

Glory be unto Thee for all thoſe Meaſures of
iſdom, which thou haſt afforded any of us; for
our Diſcoveries, and improvement of Science;
r all the Abilities of Body or Mind; for our Be-
factours, our good Names, and faithful Ser-
nts.

But moſt eſpecially, for thy gracious Permiſſi-
n of our Addreſſes to thy Majeſty; and all the
eiſure and Opportunities which Thou haſt given
Worſhipping Thee, and receiving the Holy Sa-
ament.

For theſe and numberleſs other thy Mercies, I
, and *will thank thee O Lord, and Praiſe thy*
ame for ever, and ever.

Every Day is a Declaration of thy Love: eve-
Moment affords me new teſtimonies of thy Fa-
erly Providence.

Therefore ſhall my mouth ſpeak thy Praiſe O Lord;
very day will I ſing of Thee, and praiſe thy name for
r and ever.

O the depth of the Riches of thy Love Bleſſed
rd! How unalterable is thy Mercy!

Therefore with Angels and Arch-angels, and
th all the Company of Heaven, I laud and mag-
ie thy Glorious Name, evermore praiſing Thee,
d ſaying:

Bleſſing, and Honour, and Glory, and Thanks-
ving be unto him *that ſitteth upon the Throne, and*
the Lamb for ever. ¶ *For*

¶ *For Hope.*

BLeſſed Lord, the Hope of all the Ends of th Earth; let us thy unworthy Servants neve be deſtitute of a well grounded Hope; poſſeſſe with vain Preſumption, or plunged into Deſpai Suffer us not to think, that thou wilt be eithe reconciled to our Sins, or reject our Repentance but grant, that we may in ſuch wiſe hear, and i wardly digeſt thy holy Word; that we may em brace, and ever hold faſt the Bleſſed Hope e everlaſting Life.

And let this hope be grounded on, and co ſiſtent with thy Promiſes; that it may both e courage, and enable us to purifie our ſelves fro all *Filthineſs of Fleſh and Spirit*: that it may be th Anchor of our Souls, ſure and ſtedfaſt; fill with pleaſure and delight, and Peace of Conſ ence, and continual Joy in the Holy Ghoſt. Su fer us not, Holy Father, to turn thy Grace in Wantonneſs, or to make thy Mercy an Occaſi of Security; but let thine unſpeakable Goodne made known to us in thy Promiſes, conſtrain to obedience, and bring forth in us modeſt d ſires, and an humble confidence in thee; that may never have our Portion with the deſpera Perſons, among the hopeleſs and Accurſed Sp rits.

Though our ſins lie heavy upon us, and t Puniſhment which our Offences deſerve be into rable; yet do thou vouchſafe us comfort, and R freſhment. O give us a right Underſtanding thy Juſtice and Mercy, and the Condition of o Souls; and ſo long as we act in Truth and Sin

ty, permit us not to be disquieted with ground-
ſs Scruples, fears and Jealouſie; and, let us ne-
er think our Crimes unpardonable.

For Thou art infinitely more merciful than we
n be ſinful; let us therefore, notwithſtanding
ur demerits, perſiſt to hope in Thee for ever.

O ſatisfie the longing deſires of our Souls with
e ſenſe of thy Mercy, in the Pardon of our Sin;
nd though we don't arrive to the Perfections of
y chief Servants; yet let us, by no means, caſt
way our Confidence in Thee; but comfort our
abour of Love with the expectation of being
anſlated to thine eternal Glory for Chriſt his
ke.

Or this. G.

O God whoſe Mercy is Infinite, and Goodneſs
incomprehenſible; many and ſolemn are the
romiſes Thou haſt made to them that place their
onfidence in thee; and thou art both faithful
thy Promiſes, and haſt all Power to perform
em; ſo that in thee there is nothing from
hence the meaneſt Petitioner may draw occaſi-
n of diſtruſt; So that although in my ſelf I ſee
othing but grounds of deſpair; yet now, having
ch a Ranſom, and ſo great a High Prieſt to
ake interceſſion for me, as thine only Son; I
ve all the motives of Hope I can deſire; and
eing all thy Promiſes open before me, I have
opes as large as thy Promiſes.

This Hope, thus grounded on thy mercy, O
od, on thy Power, on thy Promiſes, on thy Truth
d Fidelity, through the merits and Paſſion of
ine only Son, I beſeech thee to confirm and
engthen in me; that it may be the Comfort of
my

my Soul, under all the Difficulties of Life; tha it may ſupport me in Dangers; that it may giv Life to my Prayer; and carrying me through a the Changes of this mortal Courſe; may accom pany me even in the horrours of Diſſolution, an never fail, but in the Poſſeſſion of thee my God.

This I ask, becauſe I am too apt at certain In tervals, to loſe the ſenſe I have at preſent of thes motives to perſevere in a ſtrong and uninterrupt ed Hope; as if thou, hadſt either no knowledg of what afflicts me, or no concern to help me Thou ſeeſt my great Poverty and Weakneſs, ſtan by me I beſeech thee under all the Contradict ons, Difficulties and Afflictions of this World. Pe mit me not to be overwhelmed with trouble; no let the thoughts of misfortunes that are momen tary, baniſh from my Soul the ſenſe of all that eternal.

Send forth thy Light then upon me, and brin to my view a lively Remembrance of thy Goo neſs, Power, and Mercy. Let the ſight of the remove from my Heart all Oppreſſion; let peaceable ſubmiſſion immediately ſucceed; an let ſuch a lively Hope raiſe up my Soul; that may ſtand upright under the greateſt Burden, an there go on with Comfort where there is no pla for human Conſolation.

May I, in that hour, confeſs; that nothing ha pens but by thy Permiſſion or Appointment; an with this conviction remain ſatisfied under th Diſpenſations of thy Hand. May I then remem ber, that what thou ordaineſt is beſt for me, th Publick Good conſidered: that thou knoweſt whe to afflict, and when to give Relief; and henc with Patience and hope in all Trouble may I wa for thy Comforts to refreſh me.

Pr

Preſerve in me this Hope, as often as Heavi-
eſs or Darkneſs clogs my Spirits, and almoſt de-
ives me of the ſight of Heaven. Whatever
oughts ariſe in that hour, which are injurious
that Faith, Hope, and affiance which I am
ound to have in thee; I renounce, proteſt againſt,
nd diſclaim them. Have regard to this O Lord,
my voluntary Act; and as to whatever other
oughts ſhall occur in time of Confuſion, paſs
em by, I beſeech thee, and with Pity forgive
em, as the effect of a Weakneſs which I lament
my ſelf. Look upon me in mercy under all
nd of Dejection; and teach me this one Leſſon,
ſeeking comfort in thee, when every thing be-
des appears bitter unto me.

In particular, O God, have Compaſſion upon
y Servant, when the Number of my ſins ariſe
against me, and when my repeated endeavours
Amendment, proving fruitleſs, tempt me to
eſpair. But, O God, let thy mercy be extend-
to me even under theſe Circumſtances; and
hile I ſee too many reaſons to fear, becauſe of
y own Unworthineſs; let this Fear be always
llanced by a ſight of thy Mercy, which com-
ands me amidſt all thoſe Fears to put my Truſt
thee. This Grace I ask of thee, more eſpeci-
ly in the hour of Death; and if immoderate
ears ſhall ariſe from the Apprehenſion of my ſins
ſt; and if the Adverſary urge them in order to
ſſen the Hope I ought to have in Thee, rebuke
im; moderate the Terrour, and raiſe up my
ul in Hope; that I may by no means in my laſt
urs fall from thee.

O God, by whoſe Grace Noah ſtood unſhaken,
th an intire Confidence in Thee, amidſt the

Ruins

Ruins of a periſhing world; Grant that in a Trouble, and the anguiſh of Death eſpecially, may reſt with a like hope in thee. By thy ſuffi ciency our Father Abraham retained a firm Hop in thy Promiſes contrary to Hope; grant that un der all diſcouragements how preſſing ſoever, may reſt with a like Confidence in thy Promiſe

Let me always remember, that my Miſery doe not deſtroy thy Goodneſs; and that although am never ſo unworthy, becauſe of my numberle Offences; yet thou art ſtill infinite in Mercy which being always inclined, and even deſirous t do Good; is always ready to have Compaſſio upon thoſe, who are ſincere in asking it. On th Mercy I depend, on this I build all my Hope. Pre ſerve this Hope in me in all Dejections and Trou bles whatever; keep me from all thoſe Preſum ptuous ſins that any way tend to leſſen it; let not be diminiſhed by a due ſenſe of my Guilt; th ſuggeſtions of the Devil, or the ſhadow of death but in all the gloomy Scenes of Life, may it be up my Soul; till, paſt all danger, it be ſecured the Bliſsful enjoyment of thee my God. Gran this for the ſake of Jeſus Chriſt our Saviour.

An Office for Tueſday,

Week II.

Read Mapletoft *about* growth in Grace.
Uſe the Act of Adoration, *Holy, holy, Lord God* &c.

¶ *For Perſeverance and Perfection.*

Ben.

O Eternal, and unchangeable Lord God, hear me, I beſeech thee, and take away the Lightneſs and Inconſtancy of thine nworthy Servants. Eſtabliſh our fallible Under-andings, and keep us from the ſnares of ſeduc-g Spirits; that we be not led away with the Er-or of the Wicked, and fall from our former tedfaſtneſs. O ſtrengthen, and confirm us, and erfect whatever good Work thou haſt begun in . Let not the Splendour of any temporal En-yments entice us to ſet our Hearts too much on Vealth, and Dignities, and the Praiſe of Men. et us be no farther in love with Riches or Plea-re, or any outward Conſolations of the Crea-re, than they neceſſarily conduce to our bodily upport, and Preſervation. Let us love the Body o further than as it may be ſubſervient to reli-ous Purpoſes, and inſtrumental to the vigour our Souls. Make us look upon all temporal njoyments only as greater Opportunities of do-g thee more Honour, and the World more Ser-ce; and give us grace to deſire Life it ſelf for o other reaſon, but that we may the better fit r ſelves for eternal Happineſs. Let no Ter-

rours

rours, or Flatteries of the World, the Fleſh, or th
Devil, ever draw us from our Obedience; bu
grant that we may continue *ſtedfaſt, unmoveable*
always abounding in thy Work, O Lord. Let no Pe
ſecutions of our bodily or ghoſtly Enemies rob u
of our Salvation. Let no falſe Suggeſtions of th
Devil ſeparate us from the Love, and Practice
Truth; but do thou fix our Thoughts and Affe
ctions on thoſe eternal Goods, which Chriſt ha
purchaſed for us, and quicken our Deſires aft
ſupreme Beatitude; that they may obſcure th
glittering Temptations of this World; and
thou place us out of the reach, or the danger
them. Make us to grow daily in all Virtues, mo
active, more exact, and punctual in all Spiritu
Duties; that our Lives and Actions may be mo
conformable to the great Pattern of our Lo
and Maſter, *and we may be never weary of well doi*
Make us to abound in good Works, and perſeve
unto the End, that we may at laſt be ſaved. Po
ſeſs us, O Lord, with ſuch a full and lively Sen
of thine undeſerved Love and Kindneſs to us,
paſſing by ſo much Ingratitude, and ſo ma
Tranſgreſſions, in laying on us ſuch Obligation
and affording ſuch plentiful Aſſiſtances towar
the Attainment of everlaſting Happineſs; th
we may love thee with more conſtant Affection
and feel our Wills unalterably ſetled to do
Duty in all Conditions of Life.

O kindle ſuch holy Flames within us, as m
conſume all our evil deſires; that we may nev
again defile thoſe places thou haſt choſen for t
Temple. Suffer us not to contradict all our Pra
ers, our Vows, and Reſolutions by a courſe of
ful Practice; but enable us to make them go

the uttermoſt, and aſpire to greater degrees Perfection; that all our good thoughts may oceed to fixed abiding Principles, and our re-lutions advance into Practice, and all our actions come more chearful and vigorous; that we may nfeſs our Lord and his Religion by Lives of ho-neſs and obedience, and Minds always in readi-ſs to die for him, whenever he ſhall vouchſafe the Honour. Hear us, O Lord God, and if it thy pleaſure to make us *perfect through Suffer-gs*; grant, that adorned with Blood, we may llow the great Captain of our Salvation.

That we may no more ſtart aſide; but by pa-ent Continuance in well doing obtain Glory, d Honour, and eternal Life, through Jeſus hriſt our Lord.

¶ *For Conſtancy.*

G.

Almighty and moſt merciful God, I beſeech thee to deliver me from that inconſtancy of ind, whereby all my beſt Undertakings are ren-red fruitleſs. Grant me ſteddineſs of Spirit, hereby I may continue firm and true to what I opoſe of Good, and faithful in whatever Cove-nt I make with thee. Suffer me no more to rget, or neglect what I undertake in obedience thy Law; nor ſo eaſily be carried out of the y of Heaven, by every inviting Folly that oc-rs; nor to flatter my natural Corruption, which ds me to Sin. Eſtabliſh my Heart, I beſeech ee, againſt all its uſual weakneſs; and ſo power-ly confirm me by thy Grace, that like a faith-Servant, I may chearfully undertake, and with eſolution perform whatever is my Duty, to the Glory

Glory of thy holy Name, and my own everla
ing Good.

Put a ſtop to my Relapſe into any wilful Si
Infuſe into my Soul that Spirit of the Goſpel, th
I may from my Heart abominate whatever is co
trary thereunto; and rather chuſe Death, th
knowingly to offend thee. Give me leave, O Go
here to lay thine own Mercies before thee: T
inſtance in the weakneſs of thoſe, whom thou,
raiſing them above Nature, haſt made ſo ſtron
as they have deſpiſed the Flatteries of the Wor
and chearfully embraced the Torments of Dea
rather than comply with what was diſpleaſing u
to thee.

O Lord, thou haſt ſhewed all this poſſible
the great examples of the primitive Chriſtian
thou haſt in the Sufferings of Martyrs abunda
ly manifeſted the great efficacy of thy Power a
Goodneſs in our Aſſiſtance: help me therefo
I beſeech thee, and ſuffer me no longer to w
my Life in fruitleſs Purpoſes, and barren Vow
but give me Grace to follow the ſteps of theſe t
choſen Servants, who would not ſuffer the Wor
or their own Corruption to retard their genero
purſuits of Virtue. O may thy Grace be as
fectual in me, as in them, which I now ſeek
the ſame humility and earneſtneſs which they d
To thine unlimited Knowledge I appeal for t
ſincerity of what I here profeſs; and therefo
moſt humbly beſeech thee, that I may no m
tread the unhappy circle of *Sin, and Repent*;
that I make forſake all Evil, with ſuch a ſolem
hearty Renunciation as may ſtand good for E
nity.

Suffer me no longer to remain the unwor

ey of my own corrupt Affections; ſince very
ll knowing them diſpleaſing unto thee, I have
often bewailed them as my unhappineſs; and
equently in thy Preſence engaged to withſtand
em. Thou knoweſt the Root of all my Neg-
cts, my Idleneſs, my Delays: my Indolence, and
ukewarmneſs are not hid from thee. Increaſe
erefore, O God, the Life of Faith in me; im-
ove my Aſſent to a powerful Conviction, and
ake that vigorous and active; that the Impreſ-
ons being deep and laſting, I may purſue the
ork of Eternity with a Zeal and a Perſeverance
nſwerable to the importance of the Concern.
aiſe my Faith to ſuch a degree; that leſſening
e care of this World, and of all that belongs
ereunto, the main ſolicitude of my Soul may
confined to the buſineſs of Salvation; and my
incipal Watchfulneſs be employed in ſeeing
at this be well executed.

O let my Soul be likewiſe poſſeſſed with a true
d unfeigned Love of thee, and a due Fear of
y Diſpleaſure; that they may create in it a Hor-
r of all that ſloth or ſelf-love ſuggeſts, as ut-
rly unworthy of one that has undertaken to
rve God, who requires the Service of the whole
an.

And as for thoſe Failings which are almoſt in-
parable from this ſtate of Infirmity; grant I
y not favour or yield to them, but grieve to
d my ſelf imperfect, and make it my daily en-
avour to ſtrive againſt them. But, O God, as
as any of theſe may be neceſſary for my Trial
d Humiliation, I beſeech thee grant me Pa-
nce under them; that I may freely ſubmit to
troubles they occaſion, as an uneaſineſs which

is the condition of Mortality; or a penalty which thy Juſtice lays upon me. Far from ſuch diſquiet as hinder my progreſs in duty, may I draw Good out of Evil, and improve by the Exerciſe.

O God, who in Pharaoh haſt ſhewed us the ſad effects of Inconſtancy, mercifully grant, that I may be faithful in the Performance of whatever I bind my Soul with before thee; and that being always careful in a thing of this moment, I may neither forget, neglect, or delay what I undertake; but by an anxious and watchful Circumſpection may prevent the return of thoſe Evils, which I have engaged to amend; more eſpecially all thoſe Sins, which through thy Goodneſs have been once forgiven me. May the dread of thy Vengeance awaken my Care in this part, and diſpoſe me to embrace all thoſe difficult Methods of Faſting and Humiliation, that have been helpful to thy Servants of old, in keeping them faithful to the Obligations of a true Repentance. O may the mercy of thine Admonitions excite my endeavours againſt all thoſe Offences which formerly have laid me under thy Diſpleaſure! And foraſmuch as thou haſt vouchſafed to inform us how much thy Servants have ſuffered, rather than be wanting in their Fidelity to thee: ſince thou haſt cauſed it to be written for our Inſtruction *that they have been ſtoned, ſawn aſunder, and ſlain with the Sword*, leſt they ſhould violate their Allegiance to thee their King and their God; I humbly beſeech thy Majeſty, that being engaged in the ſame ſervice with theſe, I may be Partaker of the ſame Grace; and henceforward take all due pains to be faithful, and like my holy Predeceſſors, eſteem my Duty of greater concern than

han my Life. Grant this, O Lord, for the ſake f thine only Son, our Saviour Jeſus Chriſt.

An Office for Wedneſday,

Week II.

Read *Mapletoft* Sunday X. on *Repentance.*
Act of Adoration, *Holy, holy, Lord God Almighty* &c.
The great Litany, *O bleſſed God* &c.

¶ *For Repentance.* B.

O God, who art Juſt and Righteous, and terrible in thy Judgments; ſuffer us not, we beſeech thee, to periſh in the Folly of our ins; but give us Grace to return to thee, by a ily, conſtant, hearty Repentance. Suffer us not defer our Converſion till our laſt hours; leſt e be prevented in the Day of our diſtreſs, and the ight overtake our unwillingneſs, or inability to ork. Give us, O Lord, ſo deep a ſenſe of thoſe any, and great diſadvantages and fatal Dangers hich attend a late Repentance; that we may imediately reſolve upon an intire Reformation, d Remember thee before the arrival of the Evil ay.

Convince, every one, O Lord, of the immediate eceſſity of this great Duty; and that it may the tter be performed; give us I beſeech thee ſenle and tender Conſciences. Make us alſo both lling and able to deny our ſelves, and endure the nance of private Faſting, and do thou enlarge r Souls in Chriſtian Charity.

And grant, that our Prayers being winged wit
Mortification, holy Revenge, fervent Interceſſi
on, and liberal Alms, according to our Abilitie
may obtain Pardon from thee, O Father of Me
cies, who haſt promiſed Forgiveneſs to the return
ing Sinner. Grant this O Lord, for the ſake o
our Bleſſed Redeemer Jeſus Chriſt.

¶ *For Contrition.*

O Moſt Glorious Lord God, let thine Ears
pray thee be open to the Prayer of thine u
worthy Servant. O do thou Create in us a ne
and a contrite heart; wound us with deep Co
punction, and repreſent unto us effectually, t
Folly and Baſeneſs, as well as the Guilt, and ju
deſert of our Actions; that we, *looking on him who*
our ſins *have pierced*, may with holy Reſentme
duly mourn againſt them, which cauſed his ſuffe
ings, and ſeek our Condemnation; that we m
be filled with Indignation againſt our ſelves, wh
have ungratefully offended a God ſo gracious.

Give us, I beſeech thee, ſuch a deep ſenſe
our Wickedneſs; that our Repentance may be
ſome Proportion to our Tranſgreſſions; that w
worthily lamenting our ſins, and acknowledgi
our wretchedneſs may obtain of thee, O God
all mercies, perfect Remiſſion and Forgiveneſ

O do thou impreſs on our hearts ſo tender
Senſe of thy Sufferings for us; that we may f
all the Sorrows of thy Beloved Son, and ſuffer wi
him, throughout every Period of his Paſſion: a
that thy Bleſſed Spirit may either work in us t
degree of Godly Contrition, which thou haſt p
miſed not to deſpiſe; or ſupply the defects of

his *Groans which cannot be uttered.* Hear me, d help us, and have Mercy upon us, O Lord od of our Salvation.

Or this, for Repentance.

G.

ALmighty and moſt merciful Father, I humbly intreat thee to open my Underſtanding by e light of thy Holy Spirit; that I may gain a ue knowledge of my Sins; that I may ſee them l, in their proper deformity, with every evil cir- mſtance belonging to them. The Experience have had of my own deceitful Nature obliges e to preſs this Petition with Earneſtneſs. For, confeſs O God, that my Paſſions very often are prevailing; that they blind my Underſtanding. ovetouſneſs, and a wordly Spirit are forward in tting a plauſible Cover upon Oppreſſion, Ex- rtion, and other Acts of Injuſtice; Senſuality, ide, and Love of Company diſguiſe, not only ares but ſin; and guilty omiſſions of Duty are inted over with ſuch artificial Reaſon, that I ry often diſcover not the Deformity.

Afford me then, O Lord, the benefit of thy ght and thy Truth; bring to my ſight all my iquities; and let no ſort of Paſſion put a ſem- ance of innocency upon them. Grant me this owledge I beſeech thee, and whatever my Ig- rance be in other Reſpects; yet let me be Wiſe to Salvation, and remain no longer a ſecret to y ſelf. Have Compaſſion, as upon my Neglect enquiring into my Spiritual State; ſo alſo of too great anxiety about it; and in mercy help e where that infirmity multiplies ſcruples, and oves injurious to this great Affair. As far as

I can diſcover of my ſelf, I hope my deſires both of Repentance, and of thy faithful Service are ſincere; and I hope I neither obſtinately, nor affectedly do any thing which hinders the effect of theſe my Good purpoſes. But, if thou O God ſeeſt that I am deceived, and that, through Pride Humour, Affectation, or ſelf-conceit, I am injurious to my ſelf in the loſs of any conſiderable Advantages to my Soul; behold, I freely renounce and condemn them, as Evils not to be indulged or tolerated. I reſign the whole concern of my Soul into thy Hands, without any reſerve; most humbly beſeeching thee to do with me whatever thou ſeeſt neceſſary to my Cure.

And, whenſoever I ſeek for Pardon of ſin, let me not deceive my ſelf, with any falſe inſufficient, or counterfeit Sorrow; but Grant me ſuch ſincere Contrition, as may prevail with thee for my Forgiveneſs.

I have the greateſt reaſon to ſuſpect the efficacy of what is paſt; for when I have laid open my Sins before thee, with Proteſtations of ſorrow for them; how many times have I done it, without ever thinking afterwards how to amend them. And if ſometimes I have had ſuch thoughts; how ſoon have they vaniſhed, and brought forth no Fruit to perfection? How ſeldom can I truly ſay that I have been really ſolicitous, for any time at leaſt, to overcome my Evils, and contrived ways, by which I might be ſecured from falling into them again. Alas! my frequent Relapſes, my Paſſions unſubdued, the evil Cuſtoms in which I ſtill go on, the Love of the World, and of Vanity which are ſo prevalent in my Heart: the great ſloth, and wilful neglects, to which I am ever

ay ſubject, are too plain Evidence againſt me; hat I have not taken due Care to reform; they all in queſtion all former Repentance, and give e reaſon to fear it has been counterfeit.

And therefore, O Holy Father, who haſt proniſed to receive all thoſe to Mercy, who forſake heir evil ways, and truly return to thee; look pon me in much Pity, and ſo ſtrengthen me by hy Good Spirit; that as often as I ſhall profeſs repent of my ſins; that profeſſion may be ſo ery much the genuine Iſſue of the heart; that I ay forthwith renounce every Evil Way, and take ch Methods as may prove effectual againſt all elapſes, and reſtore me to thy Peace.

Let me always remember, that true Contrition thy Gift; and let thy Grace excite, and make e both earneſt in asking, and ſolicitous to obin it. Suffer not I beſeech thee ſloth, or Preended Buſineſs to make me omit this neceſſary uty, or too much contract my leiſure, and ſhorten e time, in which I am to perform it. Let noing of the Phariſee be found in me, nor let me ſt in externals; but grant, that my heart may e powerfully moved with moſt earneſt deſires of taining a true Contrition and full Converſion, om thee the Author of all Good. If ever I am be in earneſt, O grant I may be ſo, where eterl Life depends upon it!

And make me not only ſolicitous, but ready ſo to undergo the ſeverities neceſſary to obtain Suffer me upon no account to add negligence thoſe offences I undertake to Repent of; but t ſuch a real abhorrence of them poſſeſs me; that may hate them as hateful to thee, and flie them the Enemies of my Salvation. To this end,

Let

Let thy Grace make me thoroughly ſenſible, tha
'tis my indiſpenſible Duty to uſe all imaginabl
endeavours for avoiding Sin; and then, be it im
mediately my Care to conſider how I may avoi
thoſe Sins in particular, to which I am the mo
liable. Let me then be convinced, that I canno
be ſincere in my deſires and purpoſes not to o
fend; if I do not avoid the occaſions of offendin
Quicken my Soul in that hour, O Lord, by thy Sp
rit; that I may accordingly break through all th
difficulties of Nature, Cuſtom, and falſe Maxim
and trample with a generous contempt upon wha
ever endangers a Relapſe. Let me then remem
ber, that all is to be given for Heaven; and tha
if there be any thing I cannot forſake in order t
continue thy faithful Servant; it is an eviden
token, my Humiliations, Confeſſion, and Repen
tance are all Deceit.

O let thy Powerful Grace prevent in me th
great abomination; let me have no part in th
deteſtable Hypocriſie; but let me undertake i
Earneſt, and execute all my purpoſes with tha
Conſtancy and Reſolution, as never to deſiſt, t
I have broken all my Chains, and faſhioned m
whole Behaviour after the Model of the Goſpel

For effecting this great work, let my depe
dance be entirely on thee who alone art able t
accompliſh it. Give me therefore, I humbly b
ſeech thee, that Chriſtian Reſolution, which w
neither be weary, nor diſcouraged with difficu
ties; Give me that true Perſeverance that I ma
purſue my Cauſe whatever I thereby ſuffer; th
although I am to ſeparate from what moſt pleaſ
me; quit the greateſt Conveniencies of Life
loſe my Intereſt, ſuffer the ſevereſt contradictio

Nature, and break evil Cuſtoms by the ſame olence and difficulty as one may pluck out a ght Eye; yet nevertheleſs I may ſtill hold on ue to my Undertaking, and think all this to be ain, ſo I can but recover from that Unhappineſs, hich has been the effect of my Sins.

And let me not only have a due Senſe of them d their malignity, but grant I may in like man- r ſee all that is neceſſarily to be done for my mendment. And here I humbly intreat thy ſa- ed Majeſty; let neither Cuſtom, the Authority others, the love of the World, my ſelf, or any her Paſſion deceive me, either by concealing y Duty, or by finding Reaſons for diſpenſing th me in it; but in mercy do thou vouchſafe lay my whole Duty before me, and give me a ll view of all the Obligations that are to be tisfied as the neceſſary conditions of a ſincere epentance, and to crown the whole; grant me ch Powers as are needful for enabling me to do I know; direct me eſpecially in this Way of eking thee, that, never admitting any falſe pes of Pardon, I may be chiefly ſolicitous of ithfulneſs in thy Law, and upon that Condition pect Forgiveneſs. And, O God, who in Cain e Murderer haſt ſhewed us an example of De- air; grant that his Misfortune may be my In- uction, and that I may for ever be afraid of oſe Rocks that were his Ruin. And as I hum- y beg thy aſſiſtance againſt Deſpair; ſo be thou aciouſly pleaſed, that I may no longer delay y Repentance. Thou haſt bounded thy Mer- infinite in it ſelf in reſpect of the Sinner, and cannot always abuſe it, nor will thy Spirit al- ys ſtrive with Man; ſuffer me not therefore

any

any more to put off what is my Duty at preſen upon the uncertainty of what is to come; ſin that may never arrive, and if it does, I may then through thy juſt Judgment ſtill more incline to prolong it. And grant that in my Repentan I may be careful to bring forth Fruits, that be ſome Proportion to the number and heinouſne of my Sins, to the ſtrength of my evil Habits, t Anger which is due to them, and the Meaſur of that Grace by which it is effected. Let me gi proof of my Converſion by a thorough chan of Life, and a deſire of making Recompenſe for the Injuries done by me to any other, in though word, and deed.

And pardon me, I beſeech thee, for the ma times I have hitherto abuſed thy Mercy in pr tending to repent without actual Amendmen and this for the ſake of thine only Son Je Chriſt our Lord.

¶ *A Vow.*

BEhold me thy Servant, O Lord, a miſerab Sinner, here in perſon appearing, and pr ſtrate before thy glorious Majeſty, and heark to the words of my Mouth. I do, in the m ſolemn manner I am able, knowingly, delibera ly, of my own accord, proteſt and vow in thy p ſence, who knoweſt the ſecrets of the Heart, a who, as I expect, and firmly believe will treat both here and hereafter according to the ſ cerity of this my Reſolution.

I ſay I do before thee, as I tender eternal S vation, deſire, and promiſe, and fully purpoſe, a reſolve to honour thee, ſerve thee, and obey th

ever hereafter; giving and dedicating unto
ee for this very end, all the Powers of Soul and
dy, to become thy Faithful, and moſt obe-
nt Servant for ever.

All this I do moſt ſincerely Vow before the
ſt High God; and as long as I have my Being,
ill never unſay, revoke, or repent me of this
ſolemn Devotion, or any the leaſt part there-
But I will Follow the Example of Jeſus Chriſt,
d at any time ſacrifice Life and Fortunes to
e the Soul of Man. I will go on to Perfection
ll Chriſtian Duties, as far as Human Infirmi-
s permit, with my earneſt and moſt vigo-
us Endeavours, and God's aſſiſtance.

I deſpiſe all Praiſe, Vanity, Pleaſure, and the
wdy Follies of a deceitful World. O my God,
enounce them all, and am reſolved to caſt off
ir tyrannous Yoak. I deteſt, and abominate
ir Service, and will for the Future embrace my
ly Saviour. And I will rather die the moſt
ter and painful Death, than wilfully ſin againſt
gracious God in any particular.

And I moſt humbly beſeech Almighty God to
nfirm and ſtrengthen this Reſolution in me,
d to accept of this my Vow; and that he would
e me Grace to fulfill every part of it, through
ſus Chriſt my Lord. All this is my bounden
ty; and *I heartily thank thee, O heavenly Father,*
o haſt called me to this ſtate of Salvation, through
us Chriſt my Saviour.

An

An Office for Thurſday,

Week II.

Mapletoft *Sunday* XXIII. *After* Act of Adoration, *Ho holy, Lord God &c.* Sacrifice, *And now, O Lord, &c.*

¶ *Act of Adoration and Dedication.*

Dr Bern

MOſt holy, and moſt merciful Father, whom all things in Heaven and Earth bow and obey; with the utmoſt Rev rence I adore thy Divine Majeſty, thy eter and infinite Perfection; and rendring my hear thanks to thee for reſtoring to me this Morni my Senſes, Reaſon, and Vigour; I again ſubmi and dedicate both my Soul and Body, with their Powers and Actions to thy holy Will a Pleaſure; deſiring, and fully purpoſing to ſer thee Faithfully this day, and all the days of Life, by the Grace of thy holy Spirit, and throu the Merit and Interceſſion of Jeſus Chriſt, t beloved Son, and my moſt bleſſed Saviour. Ame

¶ *Act of Praiſe.*

Dr Be

WIth Faithful and bleſſed Men of all Age with the never ceaſing Seraphim, and wi the Voices of the heavenly Multitude, I now jo with all Ardour and Chearfulneſs, ſaying; Hal lujah; Glory, and Honour, and Power, and S vation to the Lord our God. Let us rejoy and be glad, and with open and elevated Han

d Heart give laud unto him; for the Lord God nnipotent reigneth in Righteouſneſs, and Mer- World without end.

¶ *Againſt Temptations in General.*

G.

Lmighty God, the Guilt of my Sins terrifies me, and the long experience of my repeated eakneſs fills me with Fears of my Inability to thſtand the numberleſs Temptations that ſur- nd me; under theſe Impreſſions I flee to thy mpaſſion, humbly beſeeching thee to pardon d ſtrengthen thy Servant, who having often n a Prey to the Adverſary, is now diſpleaſed, d moſt earneſtly deſirous to Sin no more.

For this end, I deſire thou wouldſt grant me rue Knowledge of my ſelf, that I may be ſen- le of all the Infirmities and Paſſions to which m ſubject, and which often lead me into Sin. ffer me no more to Diſſemble or Flatter them, if they were innocent; nor to paſs them by thout concern, as if there were no Danger in em. Inſpire me with a due Senſe of all other ngers; eſpecially of thoſe infinite Snares which e World lays before me, and the malice of the empter contrives; of all theſe vouchſafe me a e Light, O God; that by diſcerning the Miſ- ef of whatever is propoſed, I may better be ovided againſt it, and ſo govern my Steps which ey lay wait for.

For my greater Security, O Father of Mercies, eg of thee the Spirit of Wiſdom, not the Wiſ- m of this World that periſheth, but the better iſdom which leads to Eternity; that by the help this, all further effects of Raſhneſs and Indiſ-

cretion

cretion may be prevented in me. O may I
no longer bold in the dangers of Sin, nor ov
credulous, too light, eaſy, and inconſiderate; b
that I may always by prudent Foreſight and D
liberation avoid whatever is made uſe of again
my Salvation.

And ſince in my ſelf I have no help, but
my Sufficiency is of thee; ſhew thy ſelf my G
in eſpouſing my Cauſe, and undertaking my D
fence; ſtand by me when Danger approache
and let thy Grace be ſufficient for me. I ha
had ſuch and ſo many Proofs of thy Power a
Goodneſs: I remember ſo many wonderful thin
which thou haſt wrought in ſuch Veſſels of Wea
neſs as I am, that I have an aſſurance of Securit
if thy Grace be active in my behalf.

Confirm then, O Lord, my Heart againſt
Invitations to Sin; and when through its natur
Corruption, it is in danger of being withdraw
from Duty; then be pleaſed to teach me to d
ſpiſe all that pleaſes for a moment, and torme
for ever. Eſtabliſh me againſt all Frothy Charm
and ſuffer me no more to be deluded with wh
is Vain, Unprofitable, and Fooliſh; nor greedi
catch at that which Flatters, to deſtroy more ef
ctually.

I do not ask the Priviledge of being exem
from thoſe Temptations with which thou
pleaſed to exerciſe thy Servants, for the increa
of their Reward, or preſerve in them Humil
and a cloſe Dependance on thee. I leave t
whole matter to the wiſe order of thy Providenc
but what I earneſtly beg is, that thou wilt a
my weakneſs in proportion to the Trials appoi
ed it, that I may be Faithful under them, a
ma

ke that advantage of them which thy Good-
s intended. Let me not be tired or impatient
der the Exercise; but, such being the Condi-
n of our unhappy State, may I submit to the
uble of it, as to the just punishment of Sin;
d under the influence of thy Spirit, neither open
heart to the sinful part, nor be dejected at
s repeated experience of the struggles of a Re-
llious Nature.

And, above all, I earnestly implore thy Prote-
on against my self; that I may not be the Au-
r of my own mischief, nor conspire with the
emy to my destruction. Grant I may have my
ires under better Government; neither ad-
ring what is dangerous, nor coveting what is
satisfying. Teach me to shut my Eyes, and
rs against vanity and sin; set a guard upon my
ps, that I offend not in word, or gratifie my Ap-
ite to excess.

Let my Hand, and my Steps be under the same
raint, that they may not be serviceable to Sin;
like unnatural parts contribute to the eternal
n of the whole. Thus, O God, may all my out-
rd Man be under the discipline of thy Law: may
holy Will, and not Corruption reign in me.
ke me jealous of Sloth and Idleness, and Imper-
ency of thought, and vain amusement; and
e this liberty leads me often to the brink of
inspire me with a prudent fear of it; that I
give a check to its first roving; and rather
se to smother sin in its remoter dispositions,
n to help to bring it on so far, that I know
how to be disengaged from it, without evi-
t danger of becoming its Prey. Give me a dis-
of all those Places, Entertainments, and Con-

versation

verſation which Idleneſs ſeeks; and however the may ſeem pleaſing to others, let me draw my No tions of them from the Infinite number of Fam lies which are thereby ruined, and of Souls th are corrupted and periſh.

Thus, God, I deſire it may be with me; an though my temper be ſuch, as to be averſe t what I here ask; yet behold, without any regar to bodily inclination, with all the earneſtneſs my Soul, I repent, and urge this my petition that I may have a real horror of this Vice. An if it be thy good pleaſure, that I find Nature ſt averſe in this matter, give me grace to deny it; a if it complains of rigour; if it pleads ſingularit or pretends health; let me ſtill be more afraid Idleneſs than all theſe pretences together; ch ing rather to bear the uneaſineſs of Nature th to endeavour its relief at the hazard of Eternit and never be ſo fooliſhly blind, as by ſuch peri ing ſatisfactions to be flattered out of my Title Everlaſting Life. Laſtly, I humbly beſeech th to poſſeſs my heart with a Fear of my ſelf; t then I may be moſt apprehenſive of my o weakneſs, when I think my ſelf moſt ſecure a ſtrong; and upon this foundation may I build ſecurity, that I may have my whole Confide in Thee. Grant this for Jeſus Chriſt his ſake.

O Bleſſed Jeſus, who taking upon thee Hum Nature, waſt ſo far ſubject to our Weakn as to be aſſaulted by the Devil, and even w the moſt horrid of all Temptations; mercif grant, that by thy example I may be encourag and that if thou ſhalt ſo permit, that the Ad ſary diſturb my Mind with profane, ſinful, wic

cked Thoughts, I may not be dejected at the tempts of his malice; but if he ſhould perſiſt to ge them, as he did to thee, I may be ſtill com-rted with the Remembrance of what thou ſuf-redſt; and believe that it ought to be neither ouble nor ſurprize, to find an unworthy Mem-r thus aſſociated to his Divine Head.

Againſt the Temptations ariſing from the World.

G.

HOly Father, being ſenſible, how contrary the world is to thy Law, and by how many ways endeavours to draw me from the purſuit of ernal Life; I humbly deſire to make an Intereſt th thee againſt it, for the remedy of all its evils; d in particular, that I may be more faithful to ee than to have any part in them.

Turn therefore, Lord, thine eyes upon me, pla-d in the midſt of a ſinful world; a world which the effect of thine Infinite Power; a world, hich is daily repleniſhed with numberleſs bleſ-gs from thy bountiful hand, and cannot ſubſiſt moment but by thy Goodneſs; a World, which ing loſt by ſin, has been the Object of thy moſt nder Compaſſion, and redeemed with no leſs urchaſe than the blood of thine only Son; and t, O God, with ſhame and confuſion be it ſpo-n, is it ſet in as direct oppoſition to thee, as if had no obligation to thee, nor dependance on ee, and had no other Enemy but thee alone.

All this notwithſtanding I muſt confeſs before ee, O Lord, that even while I ſee and acknow-dge this blindneſs, ingratitude, and madneſs of e world; I am ſo far from hating it as I ought, at I am enclined to all its ways; I think there happineſs and Greatneſs in them; and I find

ſo many charms whereſoever I turn me; that
am every day in danger of taking part with t
World in the things I condemn. Under theſe
unhappy Circumſtances, and this ſtrong inclin
tion to my own deſtruction; ſtand by me, I b
ſeech thee, and undertake my defence agai
theſe ſo many prevailing dangers.

Stretch forth thy Arm of ſtrength, and be
Protector; that I be not worſted in the many A
ſaults that are made againſt me. Behold, of
ſelf I am capable of no Defence; there is neith
Security, nor ſtrength, nor help in me; I can e
pect nothing but to be carried away with t
Torrent, if thou O God, doſt not ſhew mercy
thy Servant, and undertake my Cauſe.

Of this I have too fatal a conviction, from t
Evidence of my years paſt; for what do I ſee
them but Marks of a long Slavery to the Worl
what has my Life been but the homage of a Ca
tive Soul; ſeeking, admiring, courting, flatteri
or fearing the World? Its Goods I have ſoug
with eagerneſs: its greatneſs I have admired;
Commendation and Applauſe I have courte
ſparing no coſt, or labour, or contrivance for
taining what I ſo much deſired: its extravagan
I have made my Rule; it has been my care
follow them, and I have envied all thoſe w
were better provided for coming nearer to th
than my ſelf. Its Follies, Vanities, and idle
berties have made greater impreſſions on my S
than all the promiſes of Eternity; and have b
much more the Object of my thoughts, my
ſires, and my Contrivance; and O, unhappy
ner that I am, how often have I, for the ſake
theſe, even tranſgreſſed thy Law, and provo

hy diſpleaſure? Its threats, and Reproaches have, n the other ſide, been as powerful with me; hilſt awed by the apprehenſion of theſe only, I ave both omitted what I thought my Duty, and new would be well pleaſing to thee, and alſo fre-uently joined with Sinners, in doing what my wn Conſcience and thy Word condemned; and hus have I given evident proof of my having reater fear of the World than of Thee.

Since therefore I muſt needs periſh without thy pecial Aſſiſtance; I moſt earneſtly beſeech thee o take from my Heart the inordinate love of the Vorld, and the things that are in it. Grant O God, that I may neither admire its Vanities, eſteem its greatneſs, nor deſire any of its ſinful r dangerous Entertainments. So diſengage my eart from all theſe; that I may not, like a Hea-hen or Unbeliever, look upon them as the com-orts, and happineſs of Life; but rather be afraid f them as the Goſpel directs, and flee from them s the Snares of the Soul; which by deceitful uiles miſlead us to deſtruction. For this end, I umbly ask thy Grace; that I may not receive he Notion of worldly things from the world; but hat applying my ſelf to the ſtudy of the Scriptures, may there learn the true valor of every thing; nd as that teaches, ſo accordingly form a judg-ent concerning the world and all that therein . Grant me this knowledge, that my heart be-g poſſeſſed with the truth of things; my Incli-ations may be leſſened to all that is worldly. Re-rve it, for the Love, and deſire of thee my God, ho alone art holy, who alone art good, and who one art the true happineſs of faithful Souls.

Let me not be prevailed upon by Company to

join in any thing which in my own Conſcience I know to be either ſinful, or dangerous, or extravagant; or any ways diſagreeable with the vow made at my Baptiſm. Grant me that true ſtedfaſtneſs of Mind; that I may never be moved by Cuſtom, or by the Authority of what others do; rather, O Lord, be it the Work of thy Grace in me, that I examine every thing by that Rule which my Redeemer has given me; and by this may I ever be directed, without any regard to whatever the World approves, or diſapproves. Let me not be overawed by an apprehenſion of its Cenſures, or diſcouraged by its Reproaches; but, whilſt I am engaged therein, I may be careful in ſatisfying the Obligations of my ſtate, without being drawn into any Injuſtice; either by temporal Offers, Threats or Flattery; amidſt all temptations ever bearing in mind, that thou and thou only, art my God.

Teach me, the Practice of what I ſo much admire, and Want; of being careful without anxiety, of deliberating without loſing my ſelf; of following buſineſs ſo as not to be engroſſed by it; of making the beſt advantage of every thing without Injuſtice; of being attentive to the Duties of this Life, without any prejudice to thoſe of better. Hear me, O merciful Father, and according to thy infinite Goodneſs grant this my Petition; that being placed in this world by thy Providence, I may have Patience under all its neceſſities; and be neither oppreſſed by its buſineſs nor ſurprized in its ſnares.

Let the ſame Spirit be in me, I humbly beſeech thee, which was in thy Son Jeſus Chriſt; who being *Lord of all*, and having the whole World

Comman

Command; did chuſe ſo inconſiderable a part of , that he had not *where to lay his head*; that ſince he Neceſſities of my Condition bind me to ſome ependance on this World, I may ſeek and be ontented with ſo much of it, as is needful for my ubſiſtance. As for all the reſt, which are the deands of Appetite, Vanity, and Cuſtom, let thy race work that good effect in my Soul; that I ay look upon all that as ſuperfluous; as the root f numberleſs Temptations; as that which fixes he Soul to the world, and takes it off from the oncerns of Eternity.

Let me no longer go on multiplying the difficulties of my Salvation, by unneceſſarily engaging y ſelf in multiplicity of buſineſs, and every day reparing Snares againſt my own Soul; but grant, may frequently break from it by holy retirement, evotion, and ſuch charitable Exerciſes, as are oſt acceptable unto thee; that while I am in he world I may not be of it; and whenſoever ou ſhalt be pleaſed to call me hence, I may *depart in Peace*, and be received into the happy Society of the Righteous; who by the Aſſiſtance f thy holy Spirit have overcome the world. Grant is for Jeſus Chriſt his ſake our Mediator and edeemer.

An Office for Friday,

Week II.

Read Mapletoft, *Poverty of Spirit* &c. Act of Adoration, *Holy, holy, Lord God* &c. Act of Repentance, *O my God* &c.

¶ *A Thanksgiving.*

Bern.

EVerlasting Praise, and Thanks to thee, most gracious God and Father, for my Life and Reason; integrity of Body, and soundness of Memory: for my careful and religious Parents, my Christian Education and improvement in Science: for my Regeneration by Baptism, and my frequent Access to the holy Communion of the body and blood of Christ my Saviour: for my Place and Order in the holy and Apostolick Church: for my Estate, Content, Liberty, and Quiet: for my Power, and greater will for Alms doing: for my good Name, and Friends, and for whatever I have well done or said throughout my whole Life: for my Relations and Benefactors: for the Divine Forbearance, Clemency, and Beneficence hitherto experienced: for sundry and remarkable Deliverances of me and my Friends from Sickness, Troubles, and Danger: for innumerable Blessings, known and unknown, remembred or forgotten, spiritual and temporal: most chiefly for the means of Grace of all sorts, and for the Hope of never Fading Glory, through Jesus Christ our Lord. O, all ye Blessed, all ye Righteous; O, all the World, behold here the

Monumen

Monument of Almighty Mercy! is not this a Brand plucked out of the Burning? *Zach.* 2. 4.

Or at Night.

O Holy Father, the Thoughts of thy infinite Grace and Mercy, thy Continual and Almighty Providence, how dear are they unto me? thy Redemption, O bleſſed Jeſus, ſhall now lie next my Heart; and in the Meditation of thine eſtimable Paſſion, and of thy numberleſs and everlaſting Benefits will I go to ſleep or to die, if it ſhall ſeem beſt unto thee, my moſt gracious Lord and Saviour, this Night. Guard by thy Spirit I humbly beſeech thee and poſſeſs my Soul, whilſt the meaner Nature lies uſeleſs, languid, and inſenſible.

Add, Bern.

I will not give ſleep to my Eyes, nor ſlumber to mine Eye-lids, till I be at peace with all Men; till I have ſought thy Peace, moſt gracious Father, which the World cannot give, and have confeſſed unto thy Majeſty the Faults and Omiſſions of this Day; together with the more heinous Sins of my Life. Whatever I have deviſed, ſaid, or done unworthy my Place, my Age, my Chriſtianity, and my Prieſthood;] Good Lord forgive me for the Bowels of Jeſus Chriſt. Amen. And let the grief and trouble of ſuch Confeſſions henceforth deter me from the like Preſumptions, Neglects, and Tranſgreſſions, and from their ſeveral Cauſes, and Occaſions, Amen, Amen.

¶ *For*

¶ *For Divine Grace to be uſed at any time of the day.*

Patrick.

O Bleſſed Lord, the moſt perfect Wiſdom, Power, Goodneſs, and Truth; the Fountain of all the Perfections that are in us; we ought to addreſs our ſelves to thee in the greateſt humility of Spirit; having nothing wherewith we may preſent thee, which we may juſtly call our own, and being unable by all our Righteouſneſs to profit thee, who ſtandeſt not in need of any of thy Creatures. But alas! O Lord, we have robbed thee of what thou haſt beſtowed upon us, and are ſo far from giving thee any thing of ours, that we have not returned that which is thine; and which is worſe, we have been unwilling to partake of thy Favours.

Without our Acceptance thou haſt honoured our Nature by thy Son's Condeſcenſion to dwell therein: thou haſt delivered him to die for our Sins: thou haſt given us a bleſſed Hope in that by his Reſurrection from the Dead: thou haſt *ſent him to bleſs us, in turning every one of us from our Iniquities*, and given him all Power in Heaven and Earth; that he may ſuccour us when we are tempted, and enable us to overcome.

I thank thee, Lord of Heaven and Earth, with all my Soul and Spirit for this abundant Grace ſo freely, and without our ſolliciting, conferred upon us. And this thy Mercy encourages me to hope in thee, now that thou haſt given me a thankful ſenſe of thy Love, and ſome Will to obey thee, and holy Reſolutions to cleave unto thee in well-doing; that thou wilt not deny me the conſtant Aſſiſtance of that good Spirit, which our

Saviour

aviour hath bid us ask of thee, to ſtrengthen, onfirm, and ſettle what thou haſt begun to do r me; in a perfect Love, and ſtedfaſt Obe- ience to all thy holy Commands. Without thee l good Deſires and Purpoſes wither and periſh: ithdraw not then thy bleſſed Spirit from me. et not my late returns to Folly cut me off from e Communication of thy Grace. Cheriſh in me e moſt faint, if ſincere Motions towards a more mplete Participation of thee; that being born by a full Confidence in thy Love, my Helper, nd exceeding great Reward, no Temptation may e able to prevail over me; but I may walk hum- ly and evenly with thee in every Circumſtance f Life.

Make me Feel ſo much of the Comfort of this aith and Love, reviving in me the delightful enſe of a bleſſed Immortality; that whatſoever iſcouragements I meet withall may only pro- oke my advancement to Perfection, and occa- on my unſpeakable Joy and Satisfaction, through eſus Chriſt our Lord.

Interceſſion for thoſe that are in their laſt Sickneſs.

G.

O God, the Comforter of the diſtreſſed, look with Compaſſion, I beſeech thee, on all thoſe ck Perſons who are to have no Relief but by eath. Give them a ſenſe of their Danger, that ey may make the beſt uſe of whatever Time remains, to prepare them for their appearing fore thee, and omit nothing which is neceſſary their Peace. Direct them to ſatisfie all the emands of Juſtice and Charity, and break off eir Sins by Alms and Reſtitution.

And

And as for thoſe whom the Pains of Death have taken hold upon; refreſh their Anguiſh with a ſenſe of thy Goodneſs; and let not any unworthineſs turn away thy Mercies from them. Grant them ſuch a lively Confidence in the Merits of their Redeemer, as may be a ſupport againſt immoderate fear; that They being raiſed with hope in thy Promiſes, may lay hold of the blood of thine only Son, and ſurrender their Souls with comfort into thy Hands, as unto a Faithful Creator. Grant this for Jeſus Chriſt his ſake.

¶ *For ſuch as ſeek the Truth in Sincerity.*

ALmighty God who haſt promiſed by thy well beloved Son, the Light of the world, that thoſe who ſeek ſhall find; fulfil this thy promiſe I beſeech thee, in reſpect of all thoſe who being in Error, are ſincerely deſirous to find the Truth of thy Goſpel. Have regard to their Supplications, direct their ſearches, and give a bleſſing to their Endeavours. Confirm them againſt all miſtakes and the deluſions of thoſe who ſeek to miſguide them. Let no worldly motives prevail with them whilſt the way to Heaven is their ſearch, and the knowledge of thy Will their Study, through Chriſt our Lord.

¶ *For the Church of Chriſt.*

O God, who by the blood of thine only Son haſt purchaſed to thy ſelf an Univerſal Church; Grant that the Mercy of this thy Inſtitution may never fail; but may ſtill be ſecured under the protection of the ſame Power and Goodneſs by which it was at firſt ordained. Let thy Ho

oly Spirit watch over, and purge it from all buſes and Corruptions, and in mercy take away the ſcandals it may occaſion to the weak and inſtructed. Be thou a Bleſſing to all its Pa-rs; that their Miniſtry be not blamed: may thing but a Zeal for thy Law govern in them. ve mercy alſo upon all the Faithful, whereſo-r diſperſed. Preſerve them in Peace and Truth; d grant they may follow Righteouſneſs, as be-mes the Members of Chriſts myſtical Body. May ſaving Truths of which it is the keeper, be eived according to thy Promiſe, throughout World; that all the Nations of the Earth be-united in one fold, may acknowledge one epherd. Grant this for Jeſus Chriſt ſake.

An Office for Saturday,

Week II.

Read Mapletoft *Sunday* XXIV.

Act of Adoration, *Holy, holy, Lord God* &c.

Thanksgiving, and renewal of the Oblation of our ſelves to God.

Patr.

O Lord, the Almighty Creator and Gover-nour of the World; I proſtrate my ſelf before thee, in the humbleſt Adoration thy incomprehenſible Majeſty; acknowledging intire dependance on thee; praiſing and ma-fying thy moſt Glorious Power, and Wiſdom, Goodneſs, which are every where viſible and parent; and rendring unto thee my moſt hearty

thanks

thanks for all the Benefits which thou haſt
freely and undeſervedly conferred upon me. Th
world and the fulneſs thereof, is the effect of, an
ſubſiſts by thy meer bounty, and all thy work
praiſe thee by witneſſing thy unlimited Goodnes
We the Children of Men, ought more particula
ly to bleſs thee, and ſpeak good of thy nam
who are diſtinguiſhed by ſingular tokens of th
Grace above the reſt of our fellow Creature
Made, after thine Image: endued with reaſonab
and immortal Spirits: with a Capacity to refle
on thee, the Author of our Being; and to be lik
unto thee, in Wiſdom and Holineſs, in Goodne
and Truth. But above all ought we to rememb
continually, that amazing inſtance of thy Lov
in ſending thine only Son to die for us, and
give us aſſured hope of Immortal Life.

I Love thee O Lord my God; *becauſe thou fi*
haſt loved us; and as a Pledge and Earneſt ther
of, I renew the Oblation which I often have ma
of my Soul and Body unto thee. I wait upon th
ſtill for what thou ſeeſt good for both. I hop
in thine everlaſting Mercies, that thou wilt pa
don all my Forgetfulneſs of thee, and overlo
my Ingratitude. And I moſt earneſtly implo
the Aids of thy holy Spirit, to preſerve in my So
a powerful and lively ſenſe of thee: an arde
love, and holy Care to pleaſe, to ſerve, and ob
thee in all things: That the ſame mind and S
rit may be in me, which was in Chriſt Jeſus
Lord; the Spirit of Wiſdom and Underſtandi
and the fear of thee; the Spirit of Meekneſs, H
mility, Purity, and Charity; and that I may
thy Will with ſuch chearfulneſs, zeal, conſtan
and Perſeverance as he did.

I tha

I thank thee, O Lord, for all the Aſſiſtances of
at good Spirit with which thou haſt already fa-
ured me; for the many ſeaſonable Admoniti-
s which thou haſt given me; for the happy
portunities that have been afforded me for the
tainment of Wiſdom and Virtue; for the bene-
s of a good Education, pious Examples, faith-
l Friends, and all other furtherances in the way
Salvation.

I remember likewiſe with moſt grateful Acknow-
dgment, what abundance of good things thou
ſt beſtowed on me from time to time, for my
tter accommodation in this life preſent. Bleſſed
thy Name for the continuance of Health, Food,
d Raiment: Bleſſed be thy Name that I am
t groaning under any Diſeaſe: that I dwell in
fety: that I ſee my Acquaintance, and many
her Comforts about me.

I thank thee, O Lord, for theſe, and all Bleſ-
gs whatſoever thou haſt conveyed unto me by
e Miniſtry of thy Holy Angels; humbly beſeech-
g thee to enable me to praiſe thee better: with
purer heart, and a more lively ſenſe of all thy
ve: a greater delight in thy Service, and a
rwardneſs to every good work.

Continue thy Preſervation of me this Day; that
deavouring ſincerely in all my deſires, words,
tions, and deſigns to approve my ſelf unto thee,
may with a good Conſcience preſent my ſelf
fore thee in the Concluſion of it; and with the
eater Confidence of thy gracious Acceptance
new my Acknowledgments, and hope for the
ntinuance of thy Bleſſing, through Jeſus Chriſt
r Lord.

For

For Government of the Tongue.

O Moſt holy Lord God, I come before thee ask thy Aſſiſtance for the due Governme of my Tongue; ſo as to prevent the return thoſe many ſins, by which I have hitherto offen ed thee in word. I acknowledge and confeſs wi ſorrow, that not ſufficiently conſidering the r verence due to thy Name, I have many tim uſed it, vainly, heedleſly, and unprofitably: I ha made it ſerve for every idle Exclamation, the co mon expreſſion of Paſſion or Surprize. For whi profaneneſs I humbly ask pardon; as likewiſe f the ſcandal and ill example I have thereby give But pardon me now I beſeech thee, and ma me watchful againſt this evil Cuſtom; and gra I may by continual ſolicitude endeavour to p vent all relapſe, into what otherwiſe I ſhall u thinkingly fall. Help me my God, and let n this deſire of amendment paſs away as a barr thought without fruit; but grant I may ſee t effect of my deſires.

Preſerve me from the ſin of Lying; which b ſides its offence to thy Truth, is injurious to n own Reputation, and my Neighbours proper Whatever injury has been done by me to a other by falſe, or raſh, or malicious accuſation, am heartily ſorry for; and reſolve through t Grace to make him ſome recompence for wh he hath ſuffered through my Wickedneſs; and beſeech thee, O Father of Mercies, to encre thy Bleſſings upon him, and to let thy goodn abundantly make amends for whatever he has be wronged by me.

Preſer

Preſerve me from the guilt of thoſe Lies alſo hich are made in the ſervice of Vanity; and rant I may never be ſo over ſolicitous of the orlds good opinion, as to take ſhelter in a Lie, often as it appears ſerviceable for patching up y Reputation; and thus to ſet thy holy will and ommandments under my Feet, when ever a vain umour is in want of ſuch a ſupport. I confeſs I ave offended in this way, and grieve from my eart that I have been ſo unworthy. And I here eg leave to renew my Purpoſes of being more ithful to thee. Help me, O moſt Gracious Lord, performing what I here propoſe; for I have truſt in my ſelf, but all my Confidence is in ee. Leſſen in me all inclinations to Vanity, and t the Fear of offending thee give an effectual eck to all its wicked ſuggeſtions. Let thy holy ove rule in my heart; and then my great buſineſs ill be to keep thy Commandments; and I ſhall ink nothing of this world ſo valuable, as for it incur thy diſpleaſure; and the comfort I deſire ſeek for the time to come, will be only the mfort of ſuffering for Conſcience, rather than patch up or palliate one miſcarriage with anher, or accept of ſuch Peace as is not from thee. Take away from me all Raſhneſs, and a too eat forwardneſs in ſpeaking; leſt that betray e into the Evil I am lamenting; and give me alays ſuch a Zeal for truth, that I may be conſidete and wary in every thing I ſay, ſo as never to my tongue get the ſtart of my thoughts, and thereby ever in danger of doing violence to it. eliver me I beſeech thee from Talkativeneſs, d inconſideration. Grant me diſcretion, and gacity enough to diſcover my own weakneſs;

and

and make me very careful in providing againſt a
the evil Effects of it. Teach me the value of
ſeaſonable Silence, that it may be my Practic
rather to ſay nothing than offend by ſpeaking.

From all other Sins of the Tongue, I beſeec
thee, to preſerve me: from irreligious and pr
fane Diſcourſe; let nothing immodeſt be hear
from my Mouth. Deliver me from all Hypocri
and Diſſimulation; let me never ſpeak in defenc
of what is falſe, or unjuſt; far be it from me t
join in ſtifling, or oppoſing the Truth, or to r
dicule and expoſe the Ways or Sayings of ſuch
are Virtuous. Suffer me not to flatter any Pe
ſon in their Infirmities, or Paſſion. Let thy Sp
rit ſtrengthen me againſt the occaſions of th
Sin; and be thou moſt active in me, when Frien
ſhip inclines me, Intereſt and Dependance ſtron
ly preſs, and the Authority of thoſe I conver
with ſeems to expect it from me; that I ma
never renounce what is Right and Juſt, and ſu
ſcribe to the Paſſions and Extravagancies of tho
I converſe with.

Preſerve me, O God, from all malicious Ref
ctions; that I may never be prevailed on by R
venge, Paſſion, Animoſity, or ill Will, to publi
or ſpeak any thing that may leſſen the Reput
tion of my Neighbour. Baniſh from my Hea
all malicious and revengeful Inclinations, and
me never ſpeak one word in Compliance wi
them. And if at any time I am ſurprized wi
Paſſion, yet enable me to reſtrain it from brea
ing forth into any uncharitable Diſcourſe. Gra
me a better Spirit, than to take pleaſure in kee
ing open the Wounds of my Neighbour, and
it never be the ſatisfaction of my leiſure Ho

revive his Follies or Misfortune. Thou haſt
ade it my duty to love my Enemy; but a Pra-
ice of this Nature is downright Hoſtility; and
ow unhappy then muſt the ſtate of my Soul be,
thy holy Grace be not the Remedy of this Un-
appineſs. Forgive me, O God of Mercy, what-
ver Offences of this kind I have committed: all
e Sins whereby I have deſignedly or indiſcreet-
blemiſhed my Neighbour's reputation, or have
een the Occaſion of his being leſs eſteemed a-
ong his Acquaintance. I am exceedingly troubled
ithin my ſelf for having offended in this kind,
d wiſh it were in my Power to make reparation;
nd as far as lies in me I will do, whatever Pru-
ence and Charity can adviſe me to undertake.
This earneſt and unfeigned deſire of my Heart,
hope thou wilt accept, O God; and mercifully
pply what is not in my Power. To thee I re-
ommend all thoſe whom I have injured by word;
d I beſeech thee to recompence the wrong I
ave done with thy heavenly Bleſſings. And, for
e Future, give me Grace never more to have
y part in the Folly and Madneſs of Slander
d Detraction; not only by never uttering it
y ſelf, but likewiſe by denying Encouragement
thoſe that do ſo.

O God, who didſt promiſe thy Servant Moſes
be with his Mouth, and teach him what to
eak; mercifully grant a ſhare of this Favour to
e thy Servant, that whereas I am many ways
bject to offend in word, the Door of my Lips
ay for the Future be under the Direction of thy
race, that I may never open my Mouth againſt
harity, Truth, or Juſtice, but ſpeak in all re-
ects as one taught by thee. Let my Thoughts

be firſt examined by Prudence, and Truth, an
thy Laws; and till then may they never be mad
Publick; nor Paſſion, Malice, Humour, Vanit
or Raſhneſs ever govern that Member, on the u
of which depends Life eternal, and without a du
Regulation of which thou haſt by thy Apoſtle in
formed me that *Religion is vain.*

Grant theſe Requeſts, I humbly beſeech the
for the ſake of Jeſus Chriſt our Mediator an
Redeemer.

¶ *For a happy Death and Reſurrection.*

Be

O Lord God Almighty, in whoſe hands are th
Keys of Life and Death, grant, I beſeec
thee, that we may be always ready for our Ma
ſter's coming, and never Live in ſuch a State a
we ſhall Fear to die in. That being dead unt
the World, we may live only unto thee; and a
the time of our Departure hence, we may wit
Hope commend our Souls into thy hands, an
thou mayeſt receive us into everlaſting Bliſs. An
though, O Lord, thou art juſtly diſpleaſed at u
for our manifold Sins and Wickedneſs; yet, I b
ſeech thee, ſuffer not the guilt of our Crimes, o
the Horrors of thy Judgments, the Devil's Su
geſtions, or the Terrors of Hell to drive us int
Deſperation. Make us willing to die, but ſuff
us not to make away with our ſelves: ſuffer u
not to be overtaken with ſudain Death; but l
us perceive its Approach. Grant, that our M
mory, Senſes, Judgment, and Underſtanding ma
continue with us to the laſt moment of our Live
and, if it ſeem good in thine Eyes, let our Depa
ture be without Shame or grievous Pain. Gra

to die in the Communion of thy Church: in e Confidence of an unſhaken Faith, and the omforts of a well grounded Hope, and in per- ct Charity with thee our God, and with all the orld; that Death may be unto us the Gate of radiſe. And when we ſhall be called to Chriſt's ribunal, let not the Accuſation of our own Con- iences, nor the Calumnies and Aggravations of il Spirits, nor the Effects of thy Wrath oppreſs e Souls thou haſt ſo loved, as to give thy only n a Ranſom for them; but let thy Mercy enable to *ſtand in Judgment*. Do thou accompliſh the umber of thine Elect, and fill up the Manſions epared in Heaven for all ſuch as love thy glo- ous Appearance; that we, and all thy Faithful rvants may have our perfect Conſummation d Bliſs in thine eternal Glory. Grant this, O rd, for the Merits and Interceſſion of our Sa- our Chriſt.

Or this.

Whitchcot.

O Bleſſed Lord God, who haſt ordained thine only Son the Judge of Quick and Dead, uſe us, we beſeech thee, to live under the in- ence of the Summons to Judgment. Let no rldly Affairs hinder us from holding our ſelves readineſs for our laſt great Conflict with the wers of Darkneſs, who through the Malice of eir Nature heightened by a ſenſe of the Short- ſs of their Time, will make their fierceſt As- lts upon departing Souls, when they are ſtrug- with bodily Pain; endeavouring to make them ſpair of Mercy, and quit their Hopes of eter- l Happineſs. And becauſe theſe inviſible Ene- es knowing our Infirmity may ſet upon us,

when we are moſt unguarded; vouchſafe us th Miniſtry of thy holy Angels to comfort and affi us under thoſe Extremities; above all, let th holy Spirit be always ready to ſupport our Weak neſs, that by the Power of thy Might we may f overcome our ſpiritual Enemy, as to be more tha Conquerors, through him that loved us, Jeſu Chriſt our Lord.

An Office for Sunday,

Week III.

Read Nelſon *upon* Meditation. *Pſalm* 104. Tate & Brad Act of Adoration, *Holy, holy, Lord God &c.*

¶ *For Conſideration.*

B

O moſt glorious Majeſty of Heaven & Eart who art far above the higheſt of our Co ceptions, vouchſafe, I beſeech thee, awaken our Minds to a ſerious Conſideration thoſe things which concern our everlaſting W fare. Grant that we may often reflect upon t diſmal hours of our Departure, and the ſtate a condition of our Souls.

That we may be poſſeſſed with a true and live ſenſe of the worth of our Immortal Part, and the intolerable Pains of the unconſuming Fir and the *Worm that dieth not*; and the endleſs, a unſpeakable Glories of a bleſſed Eternity.

O let the laſt Trump be ever ſounding in o Ears; that being always mindful of the great A count we muſt all one day give; we may neith do, nor ſpeak, nor think or purpoſe any thi th

hat may wound our Conſcience, provoke thine nger, or make us tremble in the terrible Day of engeance. Do thou, O Lord, throughly con-nce us of thoſe manifold dangers, which we lie pen and expoſed to from the World, the Fleſh, nd the Devil; and make us aware of the ſubtil-, baſeneſs, and falſehood of thoſe numerous nemies who lie in wait for our Souls. Make us enſible of the Vanity of all outward Comforts, f the Weakneſs of our Will and Underſtanding, he unruly ſtubbornneſs of our Affections, and of he ſinfulneſs of our beſt Performances. But more ſpecially O Lord, I moſt humbly beſeech thee impreſs on us a deep and awful ſenſe of thy reſence every where, and the boundleſs Know-dge of thy glorious Majeſty. Preſerve in us a con-ant Remembrance of thy Love to us, and of the any Promiſes, and Vows of Fidelity which we ave made thee.

And may theſe conſiderations have that effect pon us as to render us Cautious, Circumſpect, nd ſerious in all our doings, and take away the ghtneſs and vanity of our Heart and Tongue, nd curb every vitious Inclination; that with a eligious Wiſdom and Prudence, we may ſober-weigh the Lawfulneſs of our paſt, and future ctions: that we may always make Conſcience f whatever we do; and never account any ſin lit-e, becauſe thy Son died for the leaſt.

And grant, I beſeech thee, that we may paſs he Remainder of our days in the conſtant Imita-on of the Bleſſed Jeſus, and the Practice of Re-entance; that we may lead our lives in thy Fear nd die in thy Favour, and have a well-grounded ope of living with thee world without end.

¶ *Or this, for the Eſtabliſhment of Good Reſolution.*

Patr. D

ALmighty and moſt glorious Lord God; the ad
mirable Diſpoſure, and Government of th
World abundantly declare thine Infinite Wiſdom
and Knowledge of whatever is, or can be. W
ſee how Good thou art by the large Proviſion tho
haſt every where made for thy Creatures. Th
Precepts teach us, how juſt and holy thou art: th
Promiſes declare the Riches of thy Bounty: th
Threatnings diſcover thy hatred of Iniquity; an
the Execution of both manifeſt thy Faithfulne
and Truth in the ſalvation of the Godly, and th
Puniſhment of the evil doer.

When we conſider all this, we may juſtly won
der at our ſelves, that we ſhould not fear thee
reverence, love and adore thy Name, and ſee
thy Favour above all things; by ſtudying to plea
thee in Univerſal Obedience to thy Bleſſed will
eſpecially ſince we are aſſured of thy gracious In
tention of employing thy Almighty Power to mak
us ſo great, ſo happy, and ſo glorious. And ther
is no other reaſon why we are no better affecte
towards thee; but becauſe our thoughts are ex
ceeding ſhort, and light, and vain; and that w
too ſeldom conſider, and deeply ponder what w
confeſs thou art, and in what Relation we ſtan
to thy Divine Majeſty.

Vouchſafe therefore, O Gracious Lord, to
waken the mind of thy Servant to a more live
and ſtedfaſt Remembrance of thee, my Creator, m
Redeemer, and daily Benefactor; my loving an
tender hearted Father, in Chriſt Jeſus. O tha
no day may paſs without ſome very ſerious an
conſidera

onſiderate thoughts of thoſe things which ſo early concern my Everlaſting Welfare! O may ny powerful Preſence be with me, and enlighten y Underſtanding to a clearer ſenſe of them! Quicken, and enliven that ſenſe, I humbly beſeech hee, and make it ſo ſtrong and moving; that it ay preſs upon my heart and Affections, till it vercome me to an abſolute ſurrender of Soul nd Body unto thee. Pardon all former neglects f thee, and let them not hinder the influences of ny Holy Spirit upon me, by which I may be chang- d into thy Image and likeneſs: Sanctifie all the owers of my Soul; that I may rightly conceive ny holy Truths, and fully apprehend them: that may keep in mind all I know of thee; chearfully mbrace, and entirely Conſent to thy will in all ings. Sanctifie all my Affections, and turn my De- res towards thy ſelf; that I may love thee with l my heart, with all my Soul, and with all my trength; and my Neighbour for thy ſake: that may delight in thee more than in all the Con- ntments of this Life; and hope more for thy lory, than all worldly Preferments; and fear hee more than the greateſt Potentate upon Earth; nd take more Care for Eternity, than for this ody, and all its momentary Pleaſures.

Sanctifie me throughout in body as well as Spi- t; that I may poſſeſs it in Holineſs and Ho- our; and all my ſenſes may adminiſter Occaſions o my Mind to remember thee; to praiſe thee, nd to bleſs thee; who every way ſo liberally pro- ideſt for my well being.

Sanctifie all my Converſation with others; and l the Employments of this Life; that I may ſtill e heavenly minded, and have a reſpect to my laſt

end

end and everlasting Good. Sanctifie all the Blessings of Health, and Strength, Prosperity, Plenty, and Friends, yea and all the Afflictions and Crosses of this Life; that they may serve to the high purpose of rendring me daily more serious and considerate; and help more perfectly to purifie my Spirit, and dispose me for the happiness of the other world, through Jesus Christ our Lord.

¶ *For the Good use of Sunday.*

O Merciful God, who hast ordained one Day in seven to be kept holy unto thee; that Man therein should continually pay sovereign Homage to thee his Creator: praise and adore thy holy name, and employ it in such other Pious Exercises as conduce most of all to his eternal Good. Grant, that I the work of thine hands, may be solicitous in the observation of this thine Ordinance, so as to answer all those Purposes for which it was appointed.

For this end, I most heartily implore thy Grace to preserve, or deliver me from those many ways by which this Day is abused: from sloth, and evil Custom, and irreligion. Thou, O Lord, hast expressly forbid all servile Works; that Man, resting from the works of his ordinary Calling, might have opportunity to pursue the design of his general one. This is thy express order, and I acknowledge the Mercy of thine Appointment. Grant I beseech thee, that I may be ever careful in observing it; that I may neither work my self nor exact the labour of others, but only so far as Necessity requires. Let not interest prevail on me to transgress these bounds; since no Gain

uly desirable which is procured by the violation thy Precepts. Let no sort of Curiosity, Pride, elicacy, Vanity or Appetite so far prevail, as to ke up that time which ought to be better em- oyed. These at the best are Weaknesses, fre- uently sinful; how great than must the Sacrilege , when we mispend upon these the Time thou ast made Sacred to the best of Purposes? I see Injustice in this: I acknowledge it to be pro- ne; and I beseech thee to preserve me from lling under the provoking Impiety. And grant, Lord, that the same ill Principles may not be otives to me for employing others, beyond what ecessity requires, and, so robbing them of that me, which thy Mercy has designed them for the ood of their Souls.

As I acknowledge thy Goodness for indulging mporal Rest, that the Labourer in these inter- ls might work out his own Salvation; so must I eeds confess it would be a great wickedness in e, to permit my humour, or self-love, to disap- oint thy Goodness. May I therefore, never earken to my Inclinations in setting others upon nnecessary business; but always concur, as far as me lies, with the Mercy of this Institution, nd be a hindrance to none in partaking the Be- efits of thy Dispensations.

Let me not however indulge idleness, and sleep n this Day: let me not loose the benefit of it vain Books: in unprofitable Conversation, or y diversions that involve the contempt of thy ly will. Give me not over to a Reprobate sense; t graciously preserve in me a sincere regard for ery thing that is holy; since I am very sensible at to loose respect for what thou hast sanctified, is

within

within a ſtep of deſpiſing Thee. Grant therefore I may be afraid, not only of abuſing but even of neglecting it, and being wanting in the performance of its Obligations.

Give me a Zeal for aſſiſting at thy Publick worſhip; and ſince Man for himſelf, and the uſe of all other Creatures is bound to acknowledge, and worſhip thee his Creator, Sovereign Lord, and Benefactor, I may be accordingly forward, and ready to pay chearfully this Tribute, and in the moſt ſolemn manner poſſible; ſo as to anſwer as far as our inſufficiency permits, the Glory of thine unlimited Power and Goodneſs. And, as often as I approach thy Aſſemblies may it be with ſuch a Diſpoſition of Soul as may fit me for the Duties of thy Houſe.

Let me not appear in the Sanctuary out of meer Cuſtom only, without thinking; and becauſe it may be expected of me; but may I ever propoſe thy Glory, and the ſatisfying that Duty to which thy Goodneſs has obliged me. This, O God, may I perform with an humble mind, with a fervent Spirit, with a Soul raiſed to the Contemplation of thine Acts; inflamed with an earneſt deſire of advancing thy Glory; confiding in thy Mercies and thirſting after the Poſſeſſion of thee its only and everlaſting Good.

For this end, vouchſafe me, O Lord, thy Grace that being in thy Preſence, I may be watchful over my ſelf, that I give no offence to my Chriſtian Brethren; but do every thing in thy Temple to their edification. Suffer me not I beſeech thee to carry any Vanity with me, nor do any thing attractive of the Eyes of Men; Be it my only purpoſe when I come before thee, to be ſeen and

hear

eard by thee alone O God; Be my Heart, and very thought and desire thereof fixed only upon hee; and let this inward steddiness restrain the andering of mine Eyes. Let nothing I do there e tainted with Hypocrisy, vain Glory, or Human espects: let my own honour cease to be a mo-ive to Act in the Place where *thine Honour dwell-h*, and wherein I pretend to glorifie thee. Above ll, I beseech thee to strengthen my Soul at this ncture against all sinful Passions and suggestions o Evil. Possess me with an abhorrence of all hose Looks, Words, or other Behaviour, which an be suspected of lightness, and let the fear of hy Judgments keep me from taking part in their ins, who make the worship of Christians more bominable than the Idolatry of Heathens.

In like manner, I beseech thee to help me, O Gracious Lord, in the due performance of all other xercises proper for the Sanctification of the day. Give me Grace not only to be attentive, but also o improve from whatever Instructions are then endered me. Let me not be drawn away be Cu-osity, or rest in the sole pleasure of hearing, or e being agreeably entertained upon a useful ubject; but let thy Word take deep root in my oul, and bring forth fruit abundantly: ***Let me a doer of the word, and not a hearer only.***

In order to which, may Thy holy Spirit direct e to employ this day in such other exercises as ay be for my spiritual advantage: lead me from l vain amusement to the duties of holy Retire-ent, Prayer, and Meditation: to engage thy oodness to my Assistance, and to obtain what-er Light and Strength I want for perfecting the onquest of my self, and living up to the Rules

of

of the Goſpel: to conſider the ſtate of my Soul my late Advances in all Chriſtian Virtue; the Fai lures, and Weakneſs of the Week paſt. And, i Converſation be neceſſary, let me pitch upon thoſe whoſe Piety and Charity may qualifie them for being a help to me. Being unſafe under my own Conduct, diſpoſe me to lay open the chief Paſſages of my Life to one whoſe Prudence and and Wiſdom enables him to give me direction On a day which thou haſt ſanctified may I in thi and all other reſpects take ſuch meaſures as are moſt proper for my Sanctification.

Particularly, direct me to make my Peace with thee; that ſo, as often as this day returns, I may alſo conſider, and call my ways to remembrance and return to thee; and by true Contrition en deavour to prepare my Soul for that place of eter nal Reſt; that what Week ſoever is to be my laſt I may not be found unprepared to render an Ac count of what I *have done in the Body*.

By the Power of the ſame Bleſſed Spirit may be led to other ſuch pious Offices as tend to th general good. Thou haſt manifeſted thy Accep tance of all works of Mercy; of inſtructing th Ignorant, viſiting the ſick, relieving ſuch as ar in diſtreſs, and comforting thoſe who are unde the preſſures of Affliction. Grant therefore, merciful Lord, I may be ſo true to my own chie Intereſt, and the wiſe deſign of this thine Ord nance, as to withdraw my ſelf from whatever ca be cenſured as unprofitable; and that in thes exerciſes I may ſeek thy Favour, and promote th ſanctification of thy Sons day; diligently atten ing the holy Offices of thy Church; examinin whether I uſe ſufficient means for overcomin th

hat Corruption which makes void my Title to alvation, and exerciſing my Heart in ſuch Acts f Love and Adoration as are the great Work of mmortal Life. Grant this for the ſake, and hrough the Merits of our moſt holy Redeemer eſus Chriſt.

An Office for Monday,
Week III.

ead Mapletoft *Sunday* xxv. *Of doing Good, and the management of our Time.*

Acts of Adoration, *Holy, holy, Lord God &c.*

rayer, that we may anſwer the Laws, Order, and End of our Creation. O holy and eternal God, &c.

A Thanksgiving for any Publick or Private Mercies.

Patr.

O God moſt High and bleſſed for evermore; who haſt beſtowed upon us the happineſs to know, and underſtand thee; *that thou rt the Lord of all, and that thou exerciſeſt loving indneſs, judgment and Righteouſneſs in the Earth, and hat in theſe things thou delighteſt.* Thou art to be orſhipped, and adored with the continual Praiſe nd Thankſgiving of thy Servant, here proſtrate efore the Throne of thy Grace; oppreſſed with he Number and greatneſs of thy Mercies and Benefits, which call upon *all that is in me to bleſs thy oly name.* I have often acknowledged that thou rt the Author of my Being, and of every inſtance f Good, I either have experienced, do now enoy, or can hope for. And this day I heartily enew thoſe Acknowledgments, for my long continued

tinued health, eaſe, Plenty, and Tranquility: tha
thou haſt in mercy relieved, and ſupported me
in ſickneſs, pain, or trouble, or loſs of worldly
Goods that hath at any time befaln me. Parti
cularly I thank thee for thy late Bleſſings con
ferred upon me, notwithſtanding my demerits
and the Provocations I have given thy divine Ma
jeſty to deprive me of every Name of Good. [*here
mention particulars*]

But above all, Bleſſed for ever by thy Name for
thine incomprehenſible Mercy in thy Son our
Lord, whom thou haſt ſent to be the Mediator
of our Peace with thee: to heal the Diſeaſes of
our ſinful Nature, and deliver us from the Power
of Death and Hell, and reſtore us to a Bleſſed
Immortality. Thanks be to thine infinite Good
neſs, which hath taught us by him the Way of
Truth and Righteouſneſs: made him an offering
for Sin, exalted him to the Throne of Glory in
Heaven; and ſent from thence the Holy Spirit
to enlighten our Minds with the whole Know
ledge of thy Will, and ſhed abroad thy love in
our hearts, and to be the Seal and Earneſt of an
Heavenly Inheritance.

I thank thee, O Lord, that thou haſt appointed
thy holy Angels to ſuccour and protect us: tha
thou haſt pardoned ſo many of my Offences; and
ſo graciouſly importuned me to return to Duty
affording ſo long a ſpace for my Repentance; wait
ed ſo patiently for my amendment; continued
me in the enjoyment of the Bleſſings I abuſed, or
reſtored them to me after a ſhort Correction of
what was amiſs in me. I cannot wiſh for any other
happineſs; but only for a heart fitted to reſent thy
Love, and to delight in the remembrance of thy

tende

nder mercies; that ſo I may love thee more and
ore: thank, worſhip, adore, and obey thee bet-
r all the remainder of my days; and live in
ood Hope to paſs from all this happineſs here
the blisful Regions of everlaſting Peace.

Accept, O Lord, of the unfeigned Deſires and
rpoſes which thou ſeeſt in my heart in all things
be conformed to thy will. And accordingly,
ſiſt me always with the renewed influences of
y Heavenly Grace; that I may grow in Spiri-
al wiſdom, and knowledge of my Duty; and
at I may heartily love it, and faithfully remem-
r it, and give all diligence to perform it, not-
ithſtanding any difficulties I meet withal to the
ntrary. Enable me to maintain an abiding ſenſe
thy Divine Preſence: to reverence thy holy
ame and Word, and to walk before thee in all
umility, Thankfulneſs, Patience, and Content-
neſs of Spirit. And help me likewiſe to exerciſe
Charity, Juſtice, and Meekneſs, and Forgive-
ſs towards all men; and to live in a ſober, chaſt,
d moderate uſe of all the good things of this
rld. Let thy fear always curb the diſorders of
y Paſſions; and thy Love be a ſpur to my En-
avours; and the Example of the Lord Jeſus, and
d all the Saints provoke me to zeal and fer-
ncy of ſpirit; and the Hope of eternal Bliſs en-
urage me to perſevere under all the troubles
d hardſhips of Life; that being conſtant in well
ing, I may finiſh my Courſe with Joy. Grant
is for Jeſus Chriſt his ſake.

A General

¶ *A General Prayer againſt Sin.*

Bernard

KEep thy Servant, O Lord, by thy Grace; tha Hypocriſy, Pride, Envy, Anger, Gluttony, Co vetouſneſs, or Sloth, or any other grievous ſi may never have dominion over me. Keep me beſeech thee from Fornication, Drunkenneſ Theft and Diſhoneſty, Idolatry, Manſlaughte Curſing, Swearing, and Lying; Extortion, an Oppreſſion, and all other ſcandalous and heinou practiſes; but engraft in my heart the contra fruits of thy Holy Spirit; Humility, Piety, Mil neſs, Faithfulneſs, and Honeſty, Modeſty, Tem perance and Chaſtity; Content and Quietneſ Charity, Liberality, Compaſſion, Prudence, Car and Diligence, and let this be my Habit, my C ſtom, and my Life, for Jeſus Chriſt his ſake.

¶ *A Reſolution.*

Berna

I Will never adventure more to try, and wea the Grace and Patience of Almighty God, t righteous Judge and Avenger. I now break my ſins by Repentance, and reſolve amendmen I ſee what brought me to this ſhameful and pe lous Defection. It was this occaſion [**] that I vitation, [**] that Exceſs, that Eye; this raſhne and ſupinity.

Wherefore I now ſolemnly renounce, caſt and abominate the heinous and wounding Prac ces of my Life, as &c. together with all their i ducements and principles. From this very hou and Bleſſed be thy Name for granting me t hour; by Prayer, Temperance, Charity, Induſt

Fe

ear and Caution in all my Enterpriſes, I fully urpoſe, and now begin, God of his Infinite oodneſs and Pity aſſiſting me, to alter and re-rm whatever is amiſs in my Life according to e Goſpel-ſtandard, and the example of Jeſus hriſt my Lord; and alſo by Kindneſs, Charity, nd Almſdoing, I will manifeſt to the world, the ncerity and Vigour of my Repentance, and Re-ovation.

¶ *A Profeſſion of the Catholick Fath.*

Bern.

Believe in God the Father Almighty, maker of Heaven and Earth: I acknowledge, fear, and adore, ne God, Spiritual, Inviſible, Eternal, moſt holy, lmighty, Omniſcient; I will always own, and ith the utmoſt Peril aſſert, the Infinite power, nd Juſtice, and Mercy of God the Father, who ade the world out of nothing, and every mo-ent upholds and governs it by his gracious Pro-dence. And I believe in *Jeſus Chriſt his only be-tten Son our Lord, who was conceived by the Holy hoſt*, O ineſtimable Mercy, and moſt aſtoniſhing yſtery, *born* without ſin *of the Virgin Mary*: *ſuf-red under Pontius Pilate*, a plenary Sacrifice and xpiation for the ſins of the whole world: *was cru-fied* with exquiſite torture and anguiſh: *dead and ried* to teach us Martyrdom and ſelf Denial, and ke away the ſting and terror of Death. *He ſcended into Hell*: *the third Day he roſe again om the Dead* to juſtifie all the Faithful; and to vite them to a new, a noble and heavenly ife. *He aſcended into Heaven*: where I long to e thee, and to kiſs thy Feet, moſt Bleſſed Sa-our. Waſh my Soul firſt in thy Blood, that it ay be fitted and prepared for that moſt ſublime

Manſion. *And ſitteth on the right Hand of God the Father Almighty*, a moſt merciful and compaſſionate Mediator touched with a feeling of our Infirmities. *From whence he ſhall come* with aſtoniſhing Glory and Pomp, *to judge* me and all others the *Quick and the Dead*. O Judge impartial and all powerful, I fear thee, I prepare for thy Advent, I Prejudge, and condemn my ſelf for the Corruptions of my Life; I flie to thy Croſs, my Faith embraceth thy Salvation; Lord pardon, and receive me into thy Favour. *I believe in the Holy Ghoſt*, the efficacious, and inviſible Guide and Patron of all humble Souls, and the Author of Wiſdom, Compunction, Holineſs, and Conſtancy. I believe and own the *holy Catholick Church*, the choice, and inheritance, the Care and Love of God, called from all Nations of the World into one Faith, and one Hope, wherein I have a part by Infinite Grace. I believe the Communion of Saints, and I aſpire to the Church Triumphant. I believe the *Remiſſion of ſins*, by thy Merits, holy Jeſus, the ſure hope and comfort of the Living, and of the Dying. I believe *the Reſurrection of the Body*; of this diſeaſed, earthy, [painful,] decaying Body. I know that my Redeemer liveth, and that at the laſt day, after Death and Corruption, this very Fleſh ſhall ſtand up illuſtrious, ſpiritual, immortal, by the Power of Chriſt, and after the example of his Reſurrection, and be rapt up to meet him in the Clouds. Bleſſed, ever Bleſſed be the glorious and Glorifying Jeſus. Finally, I believe the *Life everlaſting*, for me, who am ever unworthy of another ſecular, frail, incumbered, and tranſitory Life: worthy of perpetual miſery and fiery Indignation; altogether unworthy

e Viſion of God, and Unchangeable Felicity. ut thy Grace is like thy ſelf, O Lord, infinite, d incomprehenſible. I receive it with all lowli- eſs and confuſion: I humble my ſelf to the Duſt r this invaluable mercy. Holy Father, fit me for y Bounty. Amen, Amen.

¶ *For Sincerity.*

Ben.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets e hid; cleanſe the thoughts of our Treacherous d deceitful hearts. Purge them from all Super- ition and Hypocriſie, and make them ſound in y ſervice. Let us never do Evil that good may me of it; and grant, that we may be ſo far om delighting in the Vanity and ſin of our ſelves others, that we may hate the very thoughts, hor the Actions, and with deteſtation avoid the emembrance of them. Enable us to decline all caſions of ſin; that we may neither tempt our lves, nor delight to be tempted by others. And hen Temptations do aſſault us, grant that we y fight valiantly, and, reſiſting the Devil may more than Conquerors. Suffer not any ac- rſed thing to dwell within us; but give us truth the inward parts, honeſt intentions of Mind, d Purity of Spirit. Make thou thy Servants to light in that which is good; that we may do all ings to the Glory of God, and deſign, and ſeek, d pray for nothing but what is juſt, and honeſt, ous and Charitable, and Praiſe worthy. Let us t guide our Conſciences by Humour, Fancy, or tereſt; but let it be our conſtant deſire and en- avour, to be accepted in thy ſight, rather than

approved of Men. O may we never do our dut to gain popular Applauſe, or temporal Advan tage; but out of unfeigned principles of Chriſtia nity: may we be as holy, and good in the mo private Retirements, as when we act in the fac of the world. Let us know our moſt hidden Co ruptions, that we may cheriſh no darling Luſt un awares: that we may not ſpeak peace to ou ſelves, when we have not perfect peace with thee leſt we deceive our ſelves, and fall into everlaſ ing Confuſion, which is the Portion of Hypocrite Oh grant, that we may ever delight to live ſi cerely according to thy will and Ordinance, an to walk before thee in Holineſs, and Righteou neſs all our days: that we may be always read to die for thee, and undergo the greateſt miſeri rather than venture on the leaſt imaginable ſi And, ſo feeling the Joys of uprightneſs and int grity of heart, our Religion may be the greate Comfort and Pleaſure to us, and our ſelves Orn ments to our Religion. Grant this O mercif Father for Jeſus Chriſt his ſake.

An Office for Tueſday,

Week III.

Read *Nelſon*, about the improvement of our Talents.
Act of Adoration, *Holy, holy, Lord God Almighty* &c.
A Proteſtation, *O my God*, &c.

¶ *For the good uſe of our Time.*

G.

I Believe, O Gracious Lord, that I was created not for this World, but for a Better; that I am to enter into Eternity, and that the Time nd Being here granted me is, to prepare for that verlaſting ſtate which is to come. This is my aith; and I now implore thy Grace, that this y Faith may be manifeſted in my Practice: that may ſo lead my Life, as one that earneſtly deres, and humbly hopes for a ſhare in the happy ternity.

According to this Faith and perſwaſion, I conſs there can be nothing more unreaſonable, han to paſs through this Life, without providing or the next. Preſerve me therefore O Lord I beech thee from a practice of this Nature; and nce it has been thy Mercy to grant me *Reaſon* nd *Faith*, ſuffer me not to ſtifle theſe two great ights, and continue leſs careful for an everlaſtng well being, than for that which is momentary. If I enjoyed all the deſires of this world, the happineſs would be imperfect becauſe precarious and ranſitory; and the Death of every Acquaintance ould aſſure me I had nothing ſubſtantial, and

abiding. My Life I know is no more but the Lif of one under ſentence of Death; every day is a approach to the Grave; and is this a happine for which Eternity is to be neglected?

Permit me not, O God I beſeech thee, to fa under the folly and guilt of this criminal neglect but grant, that being placed here in this worl to prepare for the world to come; I may ſtud contrive, and labour, for the happineſs of th next Life, and not do any thing here, for whic I ſhall be in danger of being excluded from it. ſee my folly, and the madneſs of my Careleſnes in an affair of this grand importance to Soul an Body: I know it muſt be a high Provocation t Thee, to ſee thy Goodneſs thus abuſed. Th Goodneſs waits for my Amendment, and what d I but by unaccountable delays, treaſure up to m ſelf Wrath, againſt the day of Wrath? But ſinc thy Grace, O Lord, now touches my heart, an gives me a glimpſe of my great Unhappineſs grant, that for the time to come, I may take a be ter method: that I may often reflect upon th Mercy towards me, in the time thou allotteſt to m Pilgrimage here on Earth: that I may often thin upon the difficult work I have to do, and likewi enter into proper meaſures for ſucceeding in every day of my Life. May I ſhake of all the ſlot and heavineſs, and every oppreſſion upon my Sp rit. Quicken me I beſeech thee, and give m new life; that having the work of Eternity upo my hands I may be induſtrious in it. And ſin Nature and the World are ſo very corrupt, an the Devil is ſo maliciouſly induſtrious, that it r quires a continual watchfulneſs to ſtand again them; keep me ever upon my guard as the unha

y Circumſtances of this Place of Trial require. Grant I may be ever ſolicitous to procure thy Aſſiſtance for my ſecurity; and mercifully preſerve me from yielding to the inclinations ariſing in me to inadvertency and idleneſs. Let me conſume no more my little Age in ſin, or waſt it unprofitably; but ſince Heaven is to be purchaſed by it; teach me ſo to employ the hours thereof; that whether I work, or read, or meditate; whether I divert, or refreſh my ſelf; all may ſo be ordered, as to be acceptable to thee, and tend to my advancement towards that laſt, great, and happy End for which I was created.

As for my employment, may it be always lawful: let thy Grace direct me ever to undertake it in thy Name, O God: may I daily begin it in Obedience to thy holy Will, and make a continual Offering of it to thy Glory; that ſo it may, in ſome meaſure, contribute to my eternal Intereſt.

As for my Diverſions, may even they ever be under the guidance and reſtraints of thy Holy Spirit; never proceeding further than ſhall be neceſſary for health, or for repairing the waſt of my exhauſted Spirits. Let me not only avoid all exceſs; but be ever jealous of my ſelf, for fear of being inſenſibly drawn into more than becomes a Chriſtian.

As for my thoughts, I beſeech thee O God, that whatever time is given to theſe, it may chiefly be in order to the turning my heart towards thee: in ſeeking after, Loving and Praiſing thy Name; or in ſuch other Conſiderations as my Spiritual or Temporal concerns may require. Againſt other, leſs noble thoughts be thou my Protection:

againſt

againſt all ſinful ones more eſpecially: againſt all the workings and contrivances of Paſſion, or any Affections which are inordinate as to their degree as to their Object unlawful: againſt all thoughts of reſentment, the purpoſes of revenge: againſt all groundleſs jealouſies, and vain ſuſpicions: againſt all impreſſions of immoderate Grief: of Melancholly and unreaſonable Fears: againſt all improbable entertainments of a wild Fancy; all Romantick thoughts, and imaginary Deluſions. Againſt all theſe, and if there be any others in like manner ſinful, dangerous, or vain, be thou O Lord my Protector.

Never permit me to become inſenſible of their vanity and evil tendency; that I may never indulge, or give them any the leaſt encouragement. May I ever be mindful that ſuch Amuſements prey upon my Time: upon that which being gone is neither to be redeemed by Gold, or Intreaties and hence, may I reject them whenſoever they ariſe in the heart with Indignation, as an entertainment unworthy of thoſe who have the work of Eternity on their hands, demanding their utmoſt conſideration, and moſt ſerious thoughts.

Let it ſuffice that I have already loſt a conſiderable ſhare of the days of my appointed time. How much O Lord, have I loſt in Sin? How much in Vanity, Folly, and uſeleſs Curioſity? How much in unprofitable Converſation? How much Idleneſs, and unneceſſary Repoſe have ſtoln away? How much Childhood and Youth have prodigally ſquandered, Thou alone knoweſt, from whom no thing is hid. For all which ill management of ſo great, ſo very precious, ſo improveable a Talent, I now humble my ſelf before thee: I am truly

ruly ſorrowful for the guilt of this my Tranſgreſ-
on; and I earneſtly implore thy Heavenly Aſſi-
ance, that I may endeavour all the ways I can
o ſupply and make up the want of that which I
annot recal. May I for the future, employ eve-
y ſucceeding day in the performance of thy holy
ill: may I live always as in thy Preſence, and
ake it the particular concern of my Life, to em-
loy my hours in ſuch away; not as inclination
r uncorrected Nature ſuggeſts; but as ſeems the
oſt conform to thy Law, and is moſt likely to
e accepted by thee in order to my eternal Good.
rant this O Lord, for the ſake of thy Beloved
on Jeſus Chriſt our Saviour.

¶ *Thanksgiving.*

D. Bernard.

ALmighty, and moſt merciful Author and Fa-
ther; I bleſs thee, I glorifie thee, with all
he holy Angels and happy Souls, for thy ſix days
reation. For the Light ſhining out of Chaos and
arkneſs, and the Chaos made out of nothing:
r the Firmament and the Waters that are above
he Firmament: for the Heaven of Heavens and
nd all their Hoſt: For the Earth and the fulneſs
hereof; for the Seas and whatever moveth upon
he Face of the Waters. For the cheriſhing in-
uence of the Sun, and his vital Heat: for the
ightly ſervice of the Moon, and the motion her
pproaches communicate to the great Deep, and
r the Faithful Witneſs in Heaven; the great
onument of thy Severity and Goodneſs; to thoſe
ho periſhed by Water ſeverity; to us who are
arned hereby to flee from the wrath to come,
oodneſs. For the Flowers of the Field: the Plants,

and

and all vegetable Nature: for whatever delight the Eye, or miniſters to the Neceſſities of Mankind; for the Fiſh, and the Fowls of the Air, and the Beaſts ordained for our Nouriſhment, or any other uſe: For the firſt Man *Adam* thy likeneſs and our Original; the Repoſitory of Virtue, Piety, and Reaſon; the admirable and admiring Poſſeſſor of the Recent, impolluted World.

I Praiſe thee for thy holy Sabbath, grateful interpoſition between the days of labour: the Notice of ſolemn Devotion, and Spiritual offers here on Earth, and the Type or Image of everlaſting Reſt in Heaven to all the workers of Righteouſneſs.

I Adore thee for the Recovery of lapſed *Adam* and his infirm Poſterity: for the early Promiſe of Meſſiah, the continual propagation of that Promiſe by the Writings of the holy Prophets until the *Latter Days*; and for the gracious Advent of our all-ſufficient Redeemer, *God manifeſted in the Fleſh*, according to every thing that was ſpoke before concerning him. I Bleſs thee for the Holy Bible wherein theſe Glorious Truths are recorded, and all other the Counſels of thy Will, the greateſt treaſure upon Earth: the Grand Charter of eternal Life.

I Bleſs, and magnifie thy Name, O God of our Fathers, for preſerving ſo many thouſands of Bodies in their ſeveral reſpective Motions, from the beginning until this day: For eſtabliſhing the Viciſſitude of the Seaſons, the alternate bleſſing of Day and Night: for continuing every thing in its order and ſtation, and not ſuffering the Elements to encroach one upon another: for the Law thou haſt given the Air and the Waters, and the

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Rule by which thy Planets Wander, and thy Stars are fixed.

I worſhip thee O thou Defence of Iſrael, for delivering thy faithful People in all Ages, and for ſuperſeding the ſtanding meaſures of thy Creation for their advantage: for ſaving with, or without the interpoſal of ſecond Cauſes. I praiſe thee for all thy Goodneſs, and *the wonders thou haſt done to the Children of Men.*

I adore thy Infinite Wiſdom, for overruling the Counſels and attempts of Potentates unto thy own greater Glory: for fruſtrating the tokens of the Soothſayer, and making Diviners Mad. I thank thee for placing me in the world in this Age of great knowledge both Human and Divine.

I praiſe thee for all the Gifts of the Holy Ghoſt, Wiſdom and Invention, Sagacity, Prudence and Virtue, Magnificence, Charity, good works and Almſdeeds of all that ever lived in the World, and for all others whatever in whom Thou haſt *put an excellent Spirit.*

I praiſe and magnifie thee for all the high Angelick Orders, Thrones and Dominations thy Servants. and by thy condeſcention the Miniſters of our Salvation. For all thoſe on whom thy Powerful Spirit deſcended, Judges, Prophets, Apoſtles, Martyrs, ſtriving unto blood, and valiant unto death, Confeſſors whoſe Lives were vile in their own Eyes when the Intereſt of the Chriſtian Church demanded it. For all pious Kings, and active Magiſtrates, wiſe vigilant, and learned Prieſts, and all other Benefactors to the Souls and Bodies of Mankind. For all Perſons eminent in Science, and thoſe that do now, or have formerly adorned their ſeveral Profeſſions, of what nature ſoever:

ever: thoſe to whom thou haſt intruſted the Di
covery or Improvement of any particular Art o
Craft: thoſe alſo who have well executed the
Truſts, and ſerved the Publick Faithfully; for th
holy and humble men of heart: for the Poor tho
haſt given our Charity: for the exemplary Liv
of Chriſtian Heroes of all Ages, our Comfort, an
glory and Imitation. O Let me die the Deat
of the Righteous, and let my laſt end be like his!

Glory be to the Father, &c.

An Office for Wedneſday,

Week III.

Read Nelſon *upon* Examination. *Prayer for a ſenſe*
Sin. Almighty Lord God, &c. Act of Adoration, *Ho*
holy, Lord God &c.
The Preceeding Thanksgiving.

¶ *Prayer before Examination.*

Benn

O Thou great Judge of Heaven, in who
preſence I now ſtand, and before who
dreadful Tribunal I may perhaps very ſoo
appear, to give a ſtrict account of all my Ac
ons, and of every evil Word, and of every u
godly thought, when my own Conſcience ſhall
mine Accuſer; Grant that my Soul may be
much affected with thoſe unſpeakable Horro
which will in that day ſeiſe the Impenitent; wh
the Trump of the Archangel ſhall interrupt t
Quiet of the Grave, and the Miniſters of thy
ſtice ſhall force him to thy Judgment Seat: Th

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may ſtrive the more earneſtly to make my Peace ith thee, and to judge my ſelf here leſt I be con-emned hereafter.

To that end, O Lord, I am now about to ſearch to my Spirit, which alas! will certainly deceive e. Do thou therefore, O ſearcher of the Hearts, nd Trier of the Reins, diſcover to me all the vils and Deceits of my own Heart; that I may onfeſs, bewail, forſake them, and obtain thy Par-on. Grant alſo I moſt humbly beſeech thee, at I may call to mind all thoſe Mercies, which have this Day received. O ſuffer none of them ſlip out of my Remembrance; but enable me recount them all, and to thank thy Majeſty for l thine ineſtimable Favours.

Or Nelſon's Faſts.

ALmighty God, the great Searcher of Hearts, who knoweſt all our ſecret purpoſes, and *under-ſtandeſt our thoughts long before*; diſpoſe me frequently examine the State of my own Soul: to compare y Actions with the Rule of thy Laws; that no-ing contrary to thy holy will, may find a ſetled ode in me; but let me ſo conſider my ways *as turn my feet unto thy Teſtimonies.* Grant O Lord, at I may ſo impartially judge, and condemn my lf ſo effectually, as I may not be condemned in e laſt day. Let not ſelf-love impoſe upon me a matter of ſuch vaſt importance: Let not ſloth negligence deter me from keeping clear my ccount. Let no Paſſion be ſo far indulged as eſcape the Scrutiny of a ſerious Examination. ud when I have ſufficiently diſcovered my own leneſs, grant that by the aſſiſtance of thy Grace

I may

I may thoroughly humble my ſelf under a ſigh
and ſenſe of it; that I may be duly ſorrowful fo
every one of thoſe Follies whereby I have provo
ed thy wrath, and indignation againſt me: tha
I may under the influence of a Lively Faith ſollic
thy Forgiveneſs through the merits of my Bleſſe
Redeemer. And, I humbly beſeech thee to gran
that the Remembrance of the wages of ſin, i
vanity, and my preſent Grief for the Commiſſio
of it, may for the future awaken my care and d
ligence to withſtand the Adverſary and all his A
lurements; render my addreſſes to thee in th
hour of Temptation frequent. Heighten my Co
trition, and improve my abhorrence of ſin: mak
me loath all the deeds that ſeparate me from th
Favour. And let my preſent anxiety have tha
effect upon me, that I may preſerve an unfeigne
Humility under the moſt proſperous Circumſta
ces, and comfort my ſelf under all Adverſity wi
a due ſenſe of my Unworthineſs. Increaſe th
feelings I have of the burden of my ſins, and the
Dominion over me; and work in me that woun
ed, broken, and contrite heart, which thou *h*
promiſed not to deſpiſe.

Or the Prayer for Contrition. See Wedneſday Week I
O Moſt Glorious Lord God, &c.

¶ *For the Forgiveneſs of Sin.*

Dup

O My God, when I call ſadly to mind what
have done, and what I have left undone: ho
careleſs I have been to pleaſe thee: how diligen
to offend thee; how paſſionately I have be
tranſported with the Pleaſures of Life; how co
a

d heavy in purſuing my everlaſting Happineſs: hen I ſeriouſly conſider the vanity of my Affe- ions, the folly of my Thoughts, the idleneſs of y Words; and, above all, the ſinfulneſs of my ctions; I ſtand amazed at my ſelf, that ſuch a ntemplation as this, makes not my Fleſh trem- e, and my Heart break at the very thought of it. For, O my God, if thou ſhouldeſt be extreme mark what is done amiſs: if thou ſhouldeſt en- r into Judgment with me, what would become me! For of ſo many millions of Sins that I have mmitted, alas! *I cannot anſwer thee one of a thou- nd!*

But, O moſt merciful Father, who by thy Son r Lord Jeſus Chriſt haſt revealed it to me as a thful ſaying, that *he came into the world to ſave nners*: Thou who haſt, in a ſolemn manner orn, thy delight is not in my death; but thou uldeſt rather that I ſhould repent and live; at ſhall hinder thee from doing that which thou lighteſt in? or what can hinder thee from ſav- g the Soul, for which thou ſenteſt thy only Son o the world?

O pardon then, and forgive all my ſins paſt, at nothing may hinder thee: lay them no longer my charge; caſt them behind thee: ſcatter em as a Miſt, and as the morning Dew let them niſh away.

And when Thou haſt done this, O merciful rd, *Create in me a clean heart, and renew a right irit within me.* Let me feel the powerful effects, ſaving Operation of thy Grace; in fervency Devotion towards Thee; in bitterneſs of Re- ntance for offending Thee; in holy Reſolutions ver to ſin wilfully againſt Thee more; and, in perſeverance

perſeverance in thoſe Reſolutions: till I ſhall pa
out of this *Vale of tears* into thoſe Everlaſtin
Joys, where no Evil can approach me, throug
Jeſus Chriſt our Lord.

An Office for Thurſday,

Week III.

Read Nelſon *of* Chaſtity. Act of Adoration, *Holy, hol*
Lord God &c.

¶ *Act of Thanksgiving.*

Ben

ACcept of my humbleſt Praiſe and Thank
giving O Lord, for all the Goodneſs th
haſt ſhewed me; for thy Gracious Pro
ction, and all the helps of preventing or reſtrai
ing Grace thou haſt vouchſafed me. For whatev
I have done which is in any meaſure acceptab
unto thee. For whatever progreſs I have ma
in my Buſineſs, and for thy Preſervation of
from all the miſeries and Danger which frail M
tality is every moment expoſed to. For .... F
my Baptiſm, and all the Bleſſed Opportunit
thou haſt given of Praying to thee, and receivi
the Holy Sacrament; for the Redemption of t
World by our Lord Jeſus Chriſt, for the *means*
Grace, and for the Hopes of Glory. For theſe, a
all other thy Bleſſings, I laud and magnifie t
holy Name, and will praiſe thee as long as I ha
my Being.

Glory be to &c.

¶ *Interceſſ*

¶ *Interceſſion.*

Ben.

O Lord my God, I adore thy Majeſty, and reverence thy Power; and confeſs all Glory, ignity, and Honour to be thy right only. But as r me, I am not worthy to lift up my hands to eaven, or to be accounted amongſt the mean- of thy Servants. But thou art infinitely mer- ful, and haſt commanded us to pray for all men. Accept me therefore, who do in all humility Soul approach the Throne of thy Preſence: A ner for ſinners: ponder the voice of my hum- Petitions my King and my God, for unto thee I make my Prayer in the behalf of the whole ce of mankind.

More eſpecially, I pray unto thee, O Lord, for Sacred Majeſty King George: his Royal High- ſs George Prince of Wales; the Princeſs, their ue and all the Royal Family: for &c. O vouch- e me, and them, and all mankind every of thoſe aces, and Bleſſings which thou knoweſt we nd in need of. O do thou bleſs, and proſper ; ſanctifie and preſerve us. Give unto us all a rtion of all the Good Prayers that are made in aven and Earth, the Interceſſions of our Lord, d the Supplications of all thy Servants. O re- mber not our Sins and Offences, but receive us Heavenly Father. Have mercy upon us, and give us all our ſins, through the Merits of Je- Chriſt our Saviour. Hear not the voice of our ing Offcences; but look upon the Wounds of r Redeemer; By his bitter Pains deliver us from Miſeries of the nethermoſt Hell. O Lord r; O Lord forgive; O Lord hearken and do;

Conſider our danger; Suffer not our Souls to pe
riſh. Conſider O Lord, and and accept the Tear
of thoſe that do repent; and give Grace to th
Wicked, that they may ſpeedily turn to thee
Lord, thou knoweſt the frailty of Human Natur
to be ſo great, that without thy ſpiritual aſſiſtanc
we cannot ſtand upright; grant us therefore ſuc
ſtrength and Protection as may ſupport us in a
dangers, and ſuccour us in all Temptations.
conſider our Weakneſs, and leave us not: loo
upon us with an Eye of tenderneſs and compaſ
on. Support us in all our Neceſſities: keep
for ever in thy Fear and Favour; make us through
ly happy; and Grant us whatever we wiſely d
ſire; For the ſake and Merits of our Bleſſed Lor
Give us all things that are moſt convenient fo
us, and moſt conducive to our welfare here an
hereafter. Amen.

¶ *For Temperance.*

O Moſt Gracious God, the Author of all t
good things we enjoy, give us grace I pr
thee to uſe them with thankfulneſs and moder
tion. Suffer us not, I beſeech thee, at any time
be guilty of ſurfeiting or Drunkenneſs; and l
not the falſe ends of eating or drinking make
Intemperate. Give us Grace O Lord, ſeriou
to lay to heart the miſchiefs of the ſin: to avo
Idleneſs, withſtand the perſwaſions, deſpiſe t
Reproaches of men, and reject all other Temp
tions to the inordinate uſe of Bodily refreſhmen
that we may embrace no occaſions; but ha
all greedy and impatient deſires, and even t
loweſt Degrees of Exceſs. Grant alſo, that o

Apparel may be Decent, ſuited to our Condition and Circumſtances; that our Sleep may be temperate, and our Recreations lawful; never take up the beſt of our time, or devour the ſtrength of our Minds. And, may we uſe not only theſe but all other Bleſſings for ſuch ends onely and according to thoſe meaſures which thou haſt aſſigned us; for health and not for Luxury. That the abuſe of thy Mercies may not render our Spirits unapt for the Performance of our Duty; but that with the Comforts of theſe thy Proviſions we may ſerve thee acceptably, and ſet forth thy Glory through Jeſus Chriſt.

¶ *Againſt Drunkenneſs.*

G:

O Lord God moſt holy, my unhappineſs brings me before thee to remember and confeſs my ſins, and beg thy Compaſſion. I appear before thee guilty of the heinous ſin of Drunkenneſs: a ſin which makes me neglect the duties of my Condition, and cauſes a coldneſs and indifferency to my worſhip, and all other the means of Salvation. It deſtroys that Power by which alone I am capable of knowing and ſeeking to thee my only good; injures my health, impairs my Fortunes and ruines my Family] It throws me into Converſations uſeleſs to any wiſe and good Purpoſe whatever: where I waſte all the Talents intruſted with me: where I have only ſuch Paſſions awakened in my Soul as are to the prejudice of all that is good, both in my ſelf and my Neighbour; for all this, I thankfully acknowledge it, thy Grace has made me ſenſible.

Look down therefore O Lord upon a ſorrowful

and returning Sinner; and mercifully grant th requeſts I make unto thee in behalf of my diſtre ſed Soul, which labours under the force of th Evil habit of Intemperance. Thou ſeeſt me u happily ſubject to very great weakneſs throug this vicious cuſtom [long indulged] which ha ſtrengthned Inclinations in my heart to what utterly offenſive to thee, and pernicious to m ſelf; O grant me a ſtill greater Portion of Spir tual ſtrength; that I may no longer be a Sla to cuſtom, or Inclination; but that now unde taking to ſtand againſt them both, I may purſu my deſign with ſuch a ſteddy Reſolution, as to r gain the Liberty I have loſt, and ſubject all m unreaſonable deſires to thy Law. Hear this m Prayer, and caſt not out my Petition I moſt hum bly beſeech thee O God; for I am very well a priſed of the difficulty of what I now propoſe and I very well know, that be my deſires of amen ment never ſo ſincere, yet I can never accompli it but by virtue of thy particular Aſſiſtance. Ho ſhall I deny thoſe deſires now grown inveterat deſires that are become almoſt a part of my ſelf; thou, O Lord, denieſt to undertake for me, a confirm me againſt the Violence of my own I clination? As thou alone knoweſt my Weakne ſo vouchſafe, O Lord, to manifeſt thy Power a Goodneſs in my Relief.

Make me ſtrong to forſake all my vain Co panions, to ſtand out againſt all intreaties, a to deſpiſe the reproaches of thoſe who have m guided me. Are not Reſolution, Patience, Co age, and Diſcretion, all, thy Gifts? all abſolu ly neceſſary towards our Converſion? Is it not t command that we ſhould repent and be ſave

O de

O deny me not then theſe thy Graces. Give me atience, and Courage. By thy deſires of Mans mendment and the merits of Jeſus Chriſt I beech thee to grant me Prudence for contriving roper means; for avoiding Occaſions, and reſiſting enticements to this Evil.

Grant, O Bleſſed Lord, that I may be in earnſt in this affair: truly and ſincerely diſpoſed to orrect my paſt Errors; that I may not only think f reforming in general; but likewiſe conſider nd reſolve upon the means neceſſary for executng what I propoſe. I own, O Lord, the difficulty of my Cure; but behold I offer my ſelf to all he hardſhips neceſſary to effect it. I willingly urpoſe to undergo the difficulties my Vices have ade neceſſary: they are all I acknowledge, due my ſins; and there is nothing ſo troubleſome ut what as I am bound, ſo am I ready alſo to ſuffer. My great ſin has been in yielding tamely to nclination, and following my own Ways; and herefore I ſhall chearfully ſuffer the contradiction f my own will; that where my ſin has been, here may alſo be my Puniſhment. This O Lord fully Purpoſe, help thou and confirm my Purpoſes. I firmly reſolve to amend, confirm I beech thee my Reſolutions, and give that true Spiit of humble Penitence that I may as I deſire and tend, embrace with chearfulneſs, and courage hatever Hardſhips ſhall be neceſſary for perfectng my Cure.

And let it be the effect of thy Grace in me, O ord, to begin now at this very time without aditting any pretext for delay. And may this race be ſucceeded with the Gift of Perſeverance; as to go on ſteddily in conſequence of this my

Reſolution, notwithſtanding the diſcouragements of evil Spirits, or evil men, and all the ſtruggles which the falſe Biaſs of a depraved Nature may occaſion. Give me Patience O Lord, to bear, as I covet earneſtly to do, the uneaſineſs of my Remedy; to deſpiſe the reproach and deriſion of the great Patrons of this Vice, and think Contempt and Poverty, and Sickneſs it ſelf eligible, if they contribute to my Victory over Idleneſs, and Intemperance, and help me to experience the genuine ſatisfactions of a truly Chriſtian Life. Grant this for the ſake of thine only Beloved Son Jeſus Chriſt, our Lord.

¶ *For Chaſtity.*

Benne

O God who art infinitely pure, and hateſt Uncleanneſs, let thy Gracious Spirit I beſeech thee deſcend upon thy Servants, and give us the Chaſtity of Body and Spirit. Let us never be ſeduced by Luſts that are Unnatural, or contrary to thy Law. Let us not fall under the Guilt of uncleanneſs of what kind ſoever. Arm us with Firmneſs of mind againſt all the Aſſaults of Carnal Imaginations. Baniſh every, the leaſt, degree of Immodeſty from our Countenance and Diſcourſe, and Habit, and Geſture. Help us to ſtifle and ſuppreſs the firſt impreſſion of obſcene Images with Indignation: to abſtain from whatever inflames the blood and Spirits: to avoid Idleneſs as Poiſon: to Pray earneſtly, and ſeek by Faſting and Abſtinence to obtain the Grace of Purity, that our ſenſes may be ſealed up from all vain Objects, and intirely poſſeſſed with Religion, and fortified with Prudence, Watchfulneſs, and Mo-

tificatio

fication, that we preſerving our ſelves unſpotted rom the world, may obtain a bleſſed Reſurrecti- n to Life Everlaſting.

¶ *For a clean Heart.*

ALmighty God, the God of Holineſs and Pu- rity, who haſt promiſed the Viſion of thy ace to the clean Heart; I humbly beſeech thee grant there may nothing be found in my heart hich may exclude me from the Benefits of that romiſe. The knowledge of my Corruption makes e fear my ſelf, and under that apprehenſion I ecommend unto thee my Thoughts; that ſince y heart was Created, and choſen by Thee for a emple of the Holy Ghoſt, nothing may have dmittance there which may poſſibly defile it. A- aken my Cares, O Lord, againſt evil thoughts; at their firſt approach may alarm me as the ſur- iſe of an Enemy under the air and ſemblance f a Friend. Grant, that immediately upon the iſcovery, I may without any reſpite for Treaty Conference uſe my beſt endeavours to remove em. This, O God, I confeſs muſt be thy Gift; nd as ſuch I humbly requeſt it; that having re- ounced the Devil, I may never entertain him nder this diſguiſe.

Arm thy Servant with Zeal againſt all thy Ene- ies, whenever they ſteal upon me, and ſurpriſe e with delight unthinking; Grant I may ſpeedi- recollect my ſelf, and in that very moment re- ulſe them; renouncing with abhorrence what- er undue impreſſions they have made upon the ul. Enter Thou rather into my Breaſt, and ep poſſeſſion of that which is by ſo many titles thine;

thine; permit not thy peculiar to be held by th
Enemy; but command him thence by the wor
of thy Power, and indulge me the glorious Libe
ty of enjoying thee in Peace. In every attemp
upon my ſafety grant I may raiſe my Heart t
thee in purſuit of that refuge I now intreat; th
by ſo doing, I may not only diſappoint my En
my; but make his Snares alſo ſerviceable towa
the obtaining greater ſecurity to my Soul, fro
thee Lord, *the Rock in whom I truſt, the Horn o
of my Salvation, and my Refuge.* May this O G
be my Practice, and let me never be diſappoint
of my Hope.

But ſince the working of my thoughts is ſo v
ry uncertain, that I am not ſure I always make
true judgment of them, deliver me I pray th
from this troubleſome and dangerous exerciſe, le
I be deceived. Juſtice, I know obliges me to
ſubmiſſion to the trouble, nor do I deſire an utt
exemption from it; but I moſt humbly requeſt
leſs degree of it, becauſe the Puniſhment puts m
in danger of increaſing my ſin.

How far I have been wanting to my duty
appeaſing theſe Commotions that have riſen
me, is only known to thee my God; and, of thi
infinite Goodneſs I now beg pardon for whatev
guilt I have at any time contracted, either
opening my heart to any ſinful delight, or givi
entertainment to unlawful thoughts, or not ma
ing that ſpeedy reſiſtance to evil ſuggeſtions whi
I ought. Whatever my offences in this kind ha
been, through the whole Courſe of my life, whi
my Memory is too narrow to comprehend
now lay them before thee in all ſorrow and h
mility; and beſeech thee of thy Grace, O Lo

blot them out of thy Book of Remembrance ſo, for the Merits of thy only Son; that ſo be- purified from this guilt by his precious blood Heart may be preſented a clean Sacrifice in ſight.

So far at leaſt I importune thy Mercy in favour this my Requeſt; that I never draw temptati- upon my ſelf by my own fault; either through diſcretion, or yielding to any ſenſual Inclina- on. Upon this account I humbly ask of thee ch inward ſtrength as may be effectual to the eeping all my Senſes under due Government; at I may never allow them ſuch Liberties as ay be the Occaſion of Sin. Never hereafter ay the Eye or Ear of thy Servant be any more the ſervice of ſenſuality; but whenever any ch treachery appears, grant I may riſe up as gainſt an Enemy and peremptorily forbid all the owers of Soul and Body to contribute in any nd to its aſſiſtance.

At this juncture may thy *ſtrength be made perfect my weakneſs*, and whatever my Inclination, that oughtleſs Principle demands, yet mercifully rant I may with Reſolution ſtand againſt it, and thoſe dangerous Circumſtances remember, I as not created to ſerve Inclination; but to wor- ip, and obey thee *my King, and my God*. O that were given me thus to cleanſe my Soul from the *rruptions that are in the world through Luſt*!

This, O Lord, is the ſincere and earneſt deſire my Heart; have regard I beſeech thee to my eſire, and withdraw not thine Ear from my Re- ueſt. Grant me now a true Repentance, and t the fruits of it appear in the actual amend- ent of my Life: Let it appear to my ſelf in my

moſt

moſt ſerious endeavours of amendment. Let th
Light and thy Spirit direct me in conſidering th
means neceſſary for overcoming my Sin. Let th
Holy Spirit inſpire me with Courage and Reſolu
tion, to make uſe of all ſuch means how diſagree
able ſoever they be to Fleſh and Blood; and ma
I never quench or grieve it! Let it be no longe
thinking, intending, and purpoſing, but doing
withdraw me from Heſitation and Delay; let m
effectually break off from all the occaſions of m
ſin, evil Company, evil Books, unwarrantable D
verſions, Idleneſs and vain amuſements. If thoſ
or any ſuch like occaſions of evil thoughts, ſee
to me by long practice as dear, and uſeful, as muc
my ſelf as my Hand or Eye; O grant theſe ma
be no exception: never hinder or retard the ex
cution of my Purpoſes. May I chuſe a place
mong the blind or maimed, any, or all Inconv
niences temporal, ſo I avoid everlaſting Fire:
I attain a Bleſſed Immortality. If Nature ſt
continue reluctant, may I take ſuch methods
will oblige it to a compliance with the willingne
of the Spirit! Let me readily chuſe to bear th
difficulties of bringing into ſubjection the Bo
rather, than by permitting its diſorders becom
Reprobate. If Faſting, and Labour, and Watc
ing, and Prayer be neceſſary to reſtore the G
vernment to my Soul; behold O Lord, I acce
it; do thou continue me under this Reſolutio
and ſuffer not my Promiſe to ceaſe to bind m
If recollection be neceſſary, if ſolitude be need
for the ſeparating my ſelf from all the Provoc
tions to ſin, behold I chuſe them; let this choi
proceed to influence me, which is infinitely be
ter than to be ſeparated from thee for ever.

I approv

I approve; I ſubmit to; I embrace all Difficul-
s that may contribute to the healing of my di-
mpered Soul; and to this great purpoſe I hum-
and heartily deſire thy Grace to render them
ectual. By this method may I wholly over-
me my evil habits: be purified from whatever
s hitherto defiled my Soul, and by thy Mercy
tain the comfortable Treaſure of a clean heart
this Life preſent, and the reward of it in that
ich is to come; through the merits and media-
n of Jeſus Chriſt our Lord, and the efficacy
the Holy Ghoſt. O make me a clean heart
God, and renew a right Spirit within me.

An Office for Friday,

Week III.

d *Nelſon* on the Love of our Neighbour. Act of Ado-
on, *Holy, holy, Lord God &c.* Act of Patience.

¶ *For Gods Aſſiſtance.*

Ben.

O Lord God, *I have ſworn and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.* But alas! I am able of my ſelf to do nothing
t is good, and I ſhall no ſooner riſe from my
ees, but I fear to be tempted to thoſe very
s, which I have now ſolemnly renounced; and
ſe temptations will certainly overcome me,
eſs thou, Lord, doſt ſeaſonably interpoſe thy
ace to withhold me. But I can do all things
ough thy Aſſiſtance, do thou, perfect thy
ength in my weakneſs, for in thee only is my
truſt.

truſt. *Shew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.* O my God, thou ha promiſed to give thy holy Spirit to thoſe that a it; behold, I do moſt humbly, I do moſt heartil I do moſt earneſtly ask thy holy Spirit of thee. fulfill thy Gracious Promiſe; and vouchſafe m that holy Spirit I pray for, to purify my natur to ſtrengthen my weakneſs, to comfort me Troubles, to rectifie mine Errors, to ſuccour m in Temptations, to adviſe me in all difficult C ſes, and to aſſiſt me in all parts of Duty. Th my Paſſions may be more equal and moderat my Graces and Virtues more quick and vigorou That I *may flee from evil, and do the thing that good*: love the things thou commandeſt, and d ſire thoſe thou doſt promiſe; and ever hereaft live in thy Fear, in a conſtant, ſincere and u verſal Obedience to all thy righteous Laws.

That Religion may become Nature, and no A cident from without, or weakneſs within, m hinder or diſcompoſe my Duty. O ſuffer me n to account thy Service a Burden; thy Worſhip trouble; but my greateſt honour Privilege a Happineſs; that I may zealouſly employ all ho Opportunities of doing or receiving Goo Thou, O Searcher of the Heart, well knowe that the ſins I am moſt expoſed to are *** a herein will lie my greateſt danger of falling; bu O my God, I beg a double Portion of thine in ſible aid againſt them. *Hold thou up my goings thy Paths, that my Footſteps ſlip not.* O work in m that victorious Faith, by which I may overco the world and the Devil, and my own corrupt N ture. Let thy Grace direct and aſſiſt me, and g vern all my Thoughts, Words, and Actions, th

th

ey may be unreprovable in thy ſight. O do thou pply by thy boundleſs mercy, all the Defects my Duty; and if it be thy Pleaſure that I ſhould rve thee better, increaſe thy ſuccours of Grace. let me not loſe what thou haſt done already, r want of doing ſomething more. *Shew my thy ys, O Lord, and teach me thy Paths. Lead me forth thy Truth, and learn me true underſtanding and owledge*; that I may never by wilful and affect- Ignorance, purpoſe, and deliberation; nor yet Levity, Raſhneſs, or Inconſideration offend hy Divine Majeſty. Watch over me, that I be ot beguiled by the deceitfulneſs of ſin, or be- ayed by my own treacherous heart, or ſurpriſed my Ghoſtly Enemy. Deliver me, O Lord, from e miſchiefs of evil Company, that I may remem- r no Precedents for ſin, or receive Scandal, or e obliged to frame my ſelf to the humours of rofane perſons: that I may not partake of the fences of my Neighbour by permitting ſin upon m: that I may not comply with ungodly Cu- oms: But give me Grace to rejoice and delight the company of thoſe that are good; to imitate em, and improve the uſe of their Converſation, my increaſe in wiſdom, or pious Affections to- ards thee, for Jeſus Chriſt his ſake.

That we may forgive Injuries.

G.

ALmighty and moſt merciful God, patient and Long-ſuffering; who haſt given us no leſs an ſtance of Charity than thine only Son; grant at I may with all my power endeavour to follow m, and let no ſort of Injury limit and contract at Good will, which by his command and exam-

ple

ple is due to all. Nature when provoked breat
nothing but Reſentment: exaggerates the wro
it has received: ſtrongly pleads the juſtice
righting it ſelf, and all its inclination is to rend
Evil for Evil; under theſe difficulties I moſt hu
bly intreat thy Grace, by which I may reſolute
give a check to all ſuch motions, and force th
inward Corruption to yield to thy holy W
Thou knoweſt, Lord, my extreme Weakneſs, ho
little help I have in my ſelf; whilſt my Reaſ
being darkned by paſſion ſees nothing but R
venge expedient. What then can I do in this d
baſement of the Powers that ſhould govern m
if thou O God delayeſt to ſhew mercy to thy Se
vant? Have pity therefore, I beſeech thee, a
in theſe unhappy Circumſtances interpoſe, a
ſhew thy ſelf the God of Nature, in forcing N
ture to obey thy commands; that I may live, a
not die.

I confeſs thou haſt given me great aſſiſtance
this warfare, by making it my Intereſt to forgi
that I may be forgiven. And I muſt herein a
knowledge thy Mercy with all gratitude; for
my ſins be forgotten, Death has no Sting, a
Judgment no Terror. But then, O moſt gracio
Lord, I beg thy Grace to help me in the acce
tance of this thy Goodneſs, and to ſecure me
gainſt all abuſe of it; for as I ſee great Mercy
the offer thou makeſt, ſo do I ſee terrible Jud
ments denounced againſt thoſe who accept the
not. *If ye forgive not, neither will your Father wh
is in Heaven, forgive your Treſpaſſes.* Far be t
practice then from me, O God. Behold therefo
I here make it my choice, to renounce all h
mour and paſſion, and deſire of Revenge: I w
ling

gly, this day, quit all other motions of Anger, atever they be, rather than forfeit the Title, ich by the Grace of the Goſpel I have to thy ercy. I am willing to deny my whole ſelf, and the ſtubborn, perverſe humours in me, rather an fall under the ſentence of *having Judgment thout mercy*. Preſerve me, O God, from this unppineſs, and whatever the ſtruggles of Nature againſt this Charity, be thy Grace ever ſufficit to carry me through all the Oppoſition made ainſt this my eternal intereſt.

And grant, O Lord, that I may forgive ſincere-; for ſuch is my weakneſs, that I ſometimes ar I do not forgive from my heart, what I forve with my Lips. This I have too great reaſon ſuſpect; becauſe there ſtill remains ſome diſfection; becauſe I ſeldom mention the Parties t there is ſomething in what I ſay; becauſe I llingly join with thoſe who ſpeak to their diſadntage; becauſe I feel a ſatisfaction in any thing at is let fall by others to their diſcredit; and cauſe I cannot ſo eaſily bear from them what I from others; but every little accident is enough open wide the Breach again that was formerbetween us. Wherefore I beſeech thee O God, me ſo forgive, as to retain no bitterneſs ainſt the Perſons to whom I pretend to be renciled; but be truly united to them in ſuch a rdial affection, as I may rejoyce in all the oprtunities of doing them good: embrace them th readineſs, and be troubled at any Evil that fals them. And O let me not only forgive in s manner ſeven times, but ſeventy times ſeven; at ſo my Charity to my Neighbour may have me Reſemblance with that, which my daily ſins

ſtand

ſtand in need of from thee. May I forgive as lon
as I deſire and hope to be forgiven; that m
Prayers be not ſo many Requeſts of Judgme
againſt my ſelf. Let me no longer take Pride a
Malice for my Directors; and if my Nature
unwilling to bend, let thy Grace be as it were
Force upon it, and let not ſin be heard to my tu
when thou ſpeakeſt to my Salvation. O let t
Bleſſed Jeſus be my advocate here, and let t
Merits of his ſacred Paſſion effectually plead f
my obtaining what I ask; that I may learn t
Divine Leſſon he has ſet me, and be in very dee
his Diſciple.

¶ *For Charity.*

Benn

O Moſt merciful God, who haſt taught us th
all our doings without Charity are nothi
worth, kindle in our hearts a never failing Ch
rity towards all men living; that we may ſincer
ly wiſh, and endeavour to procure them all t
good things they are capable of enjoying.

Grant that we may encourage and pray for the
progreſs in Religion, and promote as much as
us lies the Salvation of their Souls. Grant al
that we may have a tender regard for their b
dies, and may to the utmoſt of our power pr
vent, and remove all the Pains and Diſeaſes th
befal them. O make us to rejoyce at, and pr
for the Proſperity, and to lament and depreca
the Temporal or Spiritual miſeries of all me
Give us I beſeech thee hearts full of Compaſſi
to intercede for others, that they may eſcape t
Wrath to come. Give us eyes full of Pity, a
hands open and bountiful to relieve thy diſtreſſ
Servants. That we may beſtow our Alms lib

ral

ally, and chearfully, ſeaſonably, and prudently. That we may lend to the Poor, looking for nothing again, and do good to our own Souls, by helping them that are in want. Make us able and willing to inſtruct the ignorant and thoſe in Error; to counſel the doubtful, comfort and aſſiſt thoſe that are afflicted; forgive the debts of thoſe that are unable to pay; to cloath the naked, and viſit the ſick, and bury the dead.

Let us never eaſily entertain ſuſpicions, or make wrong and unfavourable interpretations, or aggravate the offences of our Neighbour; but by all honeſt means conceal their faults againſt our ſelves or others. Grant that we may not diſemble kindneſs in a double heart, or make uſe of other mens misfortunes for advancing our own intereſt. But grant, that following thine example, and obeying thy Command, we may love our Neighbour as our ſelves; and by ſeaſonable Admonition, and ready Aſſiſtance, favourable Conſtructions, and ſtifling bad Reports, reſcue them from all ſin and danger of their Souls, or Bodies, Goods, or Credit. And ſuffer us not I beſeech thee to forſake them in Adverſity; but give us grace to continue their true and faithful Friends in all conditions of Life.

Diſpoſe us to be ever ready in leſs weighty matters to recede from our lawful demands for the ſake of Peace; ſlow to diſcern the Injuries offered unto us, and rather taking wrong than going to Law about things of little Conſequence. But if neceſſary, juſt, and pious Occaſions force us to run the hazard of a Verdict; O may we rather contend for Right than Victory, and in all our Proſecutions, preſerve a Charitable Diſpoſition.

[O be thou pleaſed to reconcile me and — and all other Enemies, to put an end to all Quarrels, and make both parties ſubmit to the Bond of brotherly love.] Suffer not our unavoidable differences to bring a ſcandal on our moſt holy Religion; but make us all, whenever occaſion ſerves, inſtrumental in preventing or reconciling them; that we may obtain the Bleſſing *of Peace-makers.* And let our Charity extend it ſelf to our very Enemies; Give us hearts, O Lord, to forgive them; that we may bleſs, and do good Offices to thoſe *that hate and curſe us, and earneſtly pray for thoſe that perſecute us*: that, being reviled we revile not again, but overcome Evil with Good and never deſire to ſatisfie Malice or Revenge. Do thou O Lord, by thy holy Spirit work in us this Chriſtian temper, and make us continue in it notwithſtanding all the ill returns we may experience, for Jeſus Chriſt his ſake.

¶ *That we may follow Peace with all Men.*

ALmighty and everlaſting God who haſt threatned thoſe with thy ſevereſt Judgments who live in Strife and Diſſention, and encouraged with thy Promiſes the *Peace maker*; for the many times I have this way offended, I now with all humility implore thy Mercy in the Forgiveneſs of my ſins; whereby I have diſturbed my own and my Neighbours Peace; and given offence to others: and I deſire thee ſo *eſtabliſh me by thy Grace*, that I may chooſe rather to ſubmit to the greateſt Inconvenience, than offend againſt that Precept wherein my eternal Intereſt is ſo much concerned.

Thou haſt ſaid, wrath, ſtrife and variance exclude men from the Kingdom of Heaven; Grant therefore, I may be ever watchful againſt the guilt of theſe ſins, and be as fearful of all the Occaſions of them, as of the moſt heinous Crimes. Grant, I may not be harſh, paſſionate, exceptious, or eaſily provoked; but let me follow the wiſdom which is from above. Teach me to be Courteous in my Behaviour, and meek in my Words. Fill me with Compaſſion towards all; that whenever Paſſion diſturbs them I may pity their weakneſs, be troubled at their Sin, and by all the means of Sweetneſs and Moderation endeavour to reſtore them to Peace.

And, grant that I may for the future be afraid of Paſſion as of the worſt of Monſters; and upon the frequent experience I have had, judge it as unreaſonable to hearken to its Suggeſtions, as to appeal to Madneſs it ſelf in matters of Difficulty. Grant that amidſt all its heat and the wild repreſentations it makes, I may ſtill remember it to be a falſe Light; that 'tis it ſelf a Sin, and opens the way to many other Sins; that I am my own Enemy if I believe and follow it: that whatever Deſign againſt others, I ſhall certainly do my ſelf the greateſt miſchief by adhering to it.

And upon this, O God, may I turn to thee; and knowing thee to be all-wiſe, all Goodneſs and Mercy; that thou knoweſt what is beſt to be done; what is beſt for me to do, and that what thou adviſeſt is both for my temporal and Everlaſting Good; may I ever adore thy Goodneſs, and renouncing my own Inclinations embrace what thou teacheſt, and reſolve to follow it, notwithſtanding all that Nature, Paſſion and the Ad-

verſary ſuggeſt to the contrary. And, ſince tho haſt by thy Son taught and commanded me t ſeek Peace and enſue it by continuing Moderat humble and Meek, and by doing Good to tho who treat me ill; Grant O merciful God, that may be conſtant in this Practice, and therein l bour to give actual proof of my being thy Diſc ple. Hear me, O Lord, for the ſake of our Lo and Saviour Jeſus Chriſt.

An Office for Saturday,

Week III.

Read *Mapletoft* of *Meekneſs*. And of *Peace-making*.
Act of Adoration, *Holy, holy, Lord God Almighty* &c.
Act of Thankſgiving for *Thurſday* Week III.

¶ *For a patient, and Contented Spirit.*

Bent

O Thou high and holy one, who inhabit Eternity, and yet art pleaſed to dw with the humble Spirits; give us I beſee thee ſuch a lively ſenſe of our own vileneſs a Miſery, Weakneſs and Uncleanneſs, and of thi infinite Power and Wiſdom, Purity and Goo neſs, as may work in us a lowly and unfeigned ſu miſſion to thy bleſſed Will and Wiſdom. That may chearfully do whatever thou doſt comma how contrary ſoever it be to our worldly Intere Make us ſo ready to expoſe our outward Conce ments, whenever our Obedience to thee requi it; that what falls as a Prey to Men, may be cepted as a Sacrifice to thee, O God. Gra

hat we may not ſuffer for doing Evil; and then
O Lord, if it be our Lot to ſuffer as Chriſtians,
et us rejoyce that we are counted worthy to ſuf-
r for thy Name. Inſpire us with Courage and
eſolution, to tread in the ſteps of our Bleſſed
aviour, and to imitate his great Patience. Let
is example prevail againſt the tremblings of our
rrupt hearts, that our Conſtancy may never
il. And whenever thou doſt afflict us, conſider
r Weakneſs, that our Stripes be not more hea-
, numerous, or laſting than thou ſeeſt profitable
r our Souls. Enable us, O Lord, to bear our
iſeries, leſt we grow faint and weary; and grant
at we may with conſtant and equal Minds re-
eive all the Pains of Body, Calumnies and Re-
oaches, loſs of Eſtate and terrours of Soul,
hich thou ſhalt ſuffer to fall upon us. And grant,
at our Patience may be the ſame in all our ſuf-
rings; whether inflicted immediately by thee,
by wicked Men as thine Inſtruments. That
hatever we ſhall undergo, be it never ſo unjuſt
reſpect of men, we may yet confeſs it to be
oſt juſt in reſpect of thee; and inſtead of look-
g on them with Anger and Revenge, look up
to Thee, and beg thy Pardon for the ſins which
ovoked thee, and patiently bear the Puniſh-
ent, till thou ſhalt think fit to remove it. Teach
alſo to imitate thy Charity, and to pray for the
ſtruments of our Afflictions. Do thou, O Lord,
rn their hearts, and receive us with them into
y Manſions of glory. Make us truly ſenſible,
at thou doſt not afflict us willingly; but that
r Sins have forced thy Judgments to fall upon
. And do thou continue them, I beſeech thee,
increaſe them, till they bring us to the amend-

ment of our ſinful Lives. O Torture and and a
flict us in thy great mercy here, that our Soul ma
be ſaved in the day of the Lord; and how bitte
ſoever thou ſhalt make our Cups, yet let the
prove medicinal, and cure the diſeaſes of ou
Souls. Make us alſo truly thankful to thee for th
tender Mercies, who doſt not give us over to ou
own Hearts Luſts; but ſendeſt thine Afflictio
as ſo many Meſſengers, to recall us from the Pat
of ſin. Teach us to ſubmit to the Wiſdom of th
Providence in all things: let us have no deſires
our own, but full ſatisfaction in thy Choice f
us; that we may learn in whatever State we a
therewith to be content. That we may be than
ful and temperate in Proſperity, and Meek, a
Patient, and reſigned in Adverſity. Lord gra
we may never murmur or repine at our own Co
ditions, or envy our Neighbours happineſs, or r
fuſe any of thoſe Employments which thy Pro
dence aſſigns us.

And to that end I beſeech thee purge o
hearts from all malicious, covetous, and ambi
ous deſires and Affections; that they may nev
puſh us forward to any Enterprize. Make us
ſpiſe the fading bleſſings of this world, that
may never ſet our hearts upon them; but empl
all our Care and Induſtry, to lay up treaſures
Heaven. And whenever we are diſappointed
our deſired end; Grant O Lord, that we may
only patiently bear it; but even rejoyce moſt he
tily; that thine unerring wiſdom has choſen wh
is beſt, and moſt convenient for us. Give us,
Lord, this truly Chriſtian Patience, and Subm
ſion to thy Bleſſed will and Wiſdom in all thing
that we may paſs through every State and Co

ion of Life with a like chearfulneſs and even-
eſs of Spirit; and thoſe Afflictions which thou
halt at any time be pleaſed to ſend us, may work
or us a far more exceeding and eternal weight of
Glory, through Jeſus Chriſt, our Lord.

¶ *For Humility.*

Bennet.

ALmighty God who reſiſteſt the Proud, and giveſt Grace to the Humble; grant that we may follow the Example of thy Bleſſed Son, who by humbling himſelf is exalted to the higheſt ho-
ours. Make us duly ſenſible of the weakneſs of
ur Bodies, and the narrowneſs of our Under-
tandings: of our entire dependance on thy boun-
y, and our own great Unworthineſs to enjoy the
eaſt of thoſe Bleſſings which thou haſt beſtowed
pon us; that we may never be puffed up with a
ain Opinion of our own Excellencies. Bleſs us,
beſeech thee, with a Lowlineſs of Spirit, which
the Foundation of all Virtues, and preſerve us
om the damnable Sin of Pride. That Beauty,
r Wit, or Honours, or any other the Goods of
Nature or Fortune, may never make us become
dols to our ſelves, nor prevail upon us to deſpiſe
hoſe Perſons whom we think inferiour to us. But,
O my God, I beg a double Portion of thine invi-
ble Aid, that we be not conceited of the Gifts
nd Graces of our Souls. That we may not ſerve
n, and procure our Condemnation, by the abuſe
f thoſe things that were given as aſſiſtances in
ur paſſage to Life. Suffer us not to rely on our
wn ſtrength in Temptations: ſuffer us not to
e wilful, confident, or vain glorious; ſuffer us
ot to be poſitive, or haughty in Speech, or pre-

tend

tend to more Knowledge than we have. Give u
Grace, O Lord, never to ſeek after the Praiſe o
men, or to value our ſelves thereon; but rathe
to delight in Praiſing others. Make us to eſteen
every Man better than our ſelves, and be conten
that others ſhould think ſo too. Make us t
aſpire at no Excellencies, but only at an honeſt
and zealous, and hearty endeavour to do the
more honour, and the world more ſervice. An
do thou accept of the Glory of our Actions, an
enable us repent of the ſinfulneſs of them. Tha
we may uſe all our Care and Induſtry to approv
our ſelves unto thee, who ſearcheſt the Heart, an
haſt promiſed a Bleſſing to the poor in Spiri
Grant this O Lord for Jeſus Chriſt his ſake. Amen

¶ *For Humility.*

ALmighty God the Fountain of Honour an
Excellency I appear before thee to arraig
the great Pride to which I am ſubject; and th
too even whilſt I ſee my ſelf altogether helpleſ
infirm, and miſerable, and as a Sinner, worthy
all contempt. However ſurpriſing this to my ſe
is, yet I find a general Pride accompanies m
through every Action; I ſcarcely think, or ſpea
or act, but there is ſtill ſome deſign, Propoſal,
Contrivance, for gaining eſteem to my ſelf.
theſe Circumſtances which I ſee are deplorab
upon many accounts, I humbly beſeech thee
enable me to root out this Vice. Give me t
true horrour of it which it deſerves; and ſin
thou haſt been pleaſed to expreſs thy diſpleaſu
againſt it, in the expulſion of Angels; vouchſa
to poſſeſs my Soul with a continual dread of t

Ev

vil, that I may be thoroughly afraid to provoke ee by incurring the Guilt of it. Deliver me from overweening conceit of my Underſtanding; at I defend not my Opinions with Paſſion; nor ſpiſe thoſe who agree not with my ſentiments things that either have no evidence, or are of tle importance: that I never undervalue thoſe hoſe Capacity ſeems not great, nor endeavour ſet off my own attainments by expoſing their norance. Rather, O God, give me a teachable d impartial mind; always ready to yield to truth ough it come from an Infidel; always prepared give an Aſſent in proportion to the Evidence. et me allow to others the freedom I take, and things uncertain, ſuppoſe my ſelf as much ſub-ct to miſtake as they. And whenever I imagine y Preeminence in my ſelf; let the next thoughts e whoſe Gift it is? what thanks are due? what account I have to give, who make ſuch ill uſe what I have received!

And, Grant O Lord, that I may be watchful ſuppreſſing all ſuch thoughts as are buſie in ad-iring, valueing, or placing any eſteem upon my lf above others; as likewiſe all thoſe which give e ſatisfaction in beholding the Weakneſs, Indi-cretion, or Miſcarriages of my Neighbours; hich are an occaſion to think better of my ſelf, nd of concluding that others will do ſo too. Let e never think theſe innocent which proceed om ſuch an ill Principle, and ſerve only to mag-ify that which ought to be deſpiſed.

No, my God, as often as any ſuch deluding oughts occur, let them ſerve to awaken in me hoſe of my own Miſery, and bring my paſt Ini-ities to my remembrance; by which I have pro-

voked

voked thee, and ſtand expoſed to an uncertai
Eternity. And if they be ſtill importunate, l
me have Grace to ſilence them by oppoſing th
greater excellencies of the Devil, who is neve
theleſs under Chains of Darkneſs, and the mar
of thy Diſpleaſure.

Vouchſafe in like manner to grant, that upo
receiving any Reproof whether unjuſt or othe
wiſe; or upon apprehending my ſelf affronte
ridiculed, ſlighted or neglected, I may give
check to all Revengeful, contradictory, or R
proachful Thoughts; as likewiſe to all Inclinat
ons to Fretting, Sadneſs, or Vexation, or a
other different effects of an impatient Pride, whic
not knowing to bear ſuch Humiliations, has
many ſeveral ways to expreſs its Averſions t
them; and therefore ought never to be connive
at as reaſonable; but reſiſted as ſinful.

Help me, likewiſe, O God, to receive in a du
Manner all ſort of Correption; the Command
of thoſe ſet over me; the Advice of Friends
others. Let no paſſion at that time grow upo
me to hinder the impreſſion of their Counſel
no impatient Reſentments diſturb my Soul, nor
ſullen Obſtinacy harden me againſt the Chari
deſigned for my Good. Aſſiſt my frail Endeavou
I beſeech thee in theſe Circumſtances to defeat
the Attempts of Pride, and to ſtifle thoſe Inc
nations which may then be riſing from the Co
ruption of my heart. Let me then by Humili
preſerve my inward Peace, and receive the ben
fit of anothers Charity to my Soul. Let me n
ver be unwilling to acknowledge a miſtake, whe
the diſcovery is not from my ſelf.

And as I humbly deſire thee to Baniſh the gre

E

vil of Pride from my Heart, ſo muſt I alſo beg may have no Influence upon my Words. In this articular, I beſeech thee to ſhew thy Mercy in the ſiſtance of my Infirmities which are many. For, ow often do I publiſh and even force into diſ-ourſe ſuch things as I imagine will help to raiſe y Character, and acquire me the applauſe of thers? [How often do I tell Untruths in favour f Vanity; adding, or diminiſhing as may be ſer-iceable to this end; thus Sacrilegiouſly exalting y ſelf by trampling upon thy Commandments?] nnumerable O God are the ways in which my ongue is in the ſervice of Pride; O teach me the ue Government of it, and keep *thou the door of y Lips* when Vanity and arrogance and Conceit ant Speeches to be made for them.

§. 2.

But ſince not only my words are faulty; but al-noſt all the Actions of my Life are Confederate, nd unhappily drawn in to take part with them gainſt thee; permit me, O Lord, upon their ac-ount to humble my ſelf before thee; implore thy rgiveneſs, and thy Grace to ſtrengthen me, nd prevent all return of them.

Pardon me then, O merciful Lord, for laying ut Money in the ſervice of Pride, and giving Va-ity the Command of my Purſe. Alas O Lord! one but thy ſelf can remember, how often this as been done in Apparel, Furniture, and Enter-ainments; in all which I have not ſo much con-dered what a moderate Decency required, as hat was moſt agreeable to my own vain humours, nd how I might render my ſelf of more eſteem n my own Opinion or that of a corrupt world. ut now, humbled under the ſenſe of theſe my offences,

offences, I proſtrate my ſelf before thee and fu
for Mercy: intreat the aids of thy Holy Spirit, b
whoſe Power I may hereafter make thy Will t
be the Rule of my Expences, and the Charit
thou haſt commanded to retrench their exorb
tancy. Let me not omit to do any the leaſt par
of this upon the apprehenſion of diſgrace; or an
other ſuch like Conſideration which has Pride a
the bottom, and involves a Guilt from which
covet to be delivered; and therefore beg, I ma
be favoured with ſuch a degree of Humility join
ed with the love of Duty; as willingly to provok
ſcorn and contempt, by doing upon all occaſion
what thy holy will demands; and this too, whe
I foreſee I ſhall be charged with Hypocriſy or vai
Glory.

And as to whatever Duty I perform; grant, G
Lord, I may always do it with Purity of Intent
on, and the ſincere deſire of pleaſing thee; tha
ſo they may find acceptance in thy ſight. Let non
of theſe Exerciſes be defiled with oſtentation; no
let Vanity rob thy Altar of any part of my Sacri
fice. Let not Pride feed upon Humility, nor per
mit thy unworthy Servant to ſeek his own Glor
in practiſing what thou haſt made his Duty.

O God, who by the Example of the Kings an
People of Iſrael haſt ſhown us how powerful tru
Humiliations are with thee for obtaining Mercy
Grant I beſeech thee, that in this ſo approve
Method I may daily ſeek thy Pardon; that know
ing my ſelf a Sinner, I may humble my ſelf as be
comes a Sinner, and thereby endeavour to pre
vent thoſe judgments which by the Sin of Prid
I have provoked through Jeſus Chriſt our Lord.

And O Bleſſed Lord, who in the Perſon of th
Phariſe

hariſee haſt ſhewed us how criminally diſpleaſ-
g it is to thee to confide in our ſelves or de-
iſe others; and haſt in the Publican diſcovered
ow powerful true Humility is for obtaining the
vour of Heaven; Poſſeſs my Soul I beſeech
ee with the ſenſe and feeling of what thou
aſt taught. Make me afraid of every thought
at ariſes in favour of my ſelf, and inclines me
reſt with Confidence in what I have done.
ive me an abhorrence of any ſuggeſtion that
nds in the leaſt to leſſen my Neighbour. Cloath
e with a mean Opinion of my ſelf, and with a
adineſs to embrace whatever ſerves to confirm
; and if Nature be uneaſy, let me remember
at to ſubdue this is one of the beſt Sacrifices I
n offer; and, ſince thou haſt aſſured me by thy
poſtle, that *God giveth Grace to the Humble*; grant
at I may ſeek thy Grace in that Way thou haſt
ld me is moſt effectual towards the obtain-
g it.

¶ *For Meekneſs.*

Ben.

ALmighty God, who haſt given thine only Son
Jeſus Chriſt, to be unto us an example of
odly Life; give us Grace I beſeech thee to learn
him, who was meek and lowly in heart.
each us to leave off from Wrath, and let go
iſpleaſure; conquering our ſelves, and our own
nruly Paſſions. That we may never bear Ma-
ce, or degenerate into a Bruti ſh Fierceneſs, or
e Madneſs of Anger, Fury, and Revenge; much
ſs break forth into haſty, clamorous, or re-
oachful Language, and bitter Curſes on our
lves or others, or any of thy Creatures. Give

us

us ſuch a Compaſſionate and Condeſcending Temper, ſuch a Gentleneſs and Calmneſs of Spirit, as no Provocations may ever diſturb. That we may bear with the Infirmity of our Neighbours, and offer them Forgiveneſs, invite by Courteſies; not fretting our ſelves becauſe of the Ungodly, nor being envious againſt the Evil-doers. And, O Gracious Lord God, I moſt humbly beſeech thee to ſtir up the Minds of all Devout and Prudent Perſons, that they may reprove in us what is amiſs, and adviſe us in all Charity and Seriouſneſs, excite our induſtry, and ſtrengthen our fears. O Grant us always this ineſtimable Bleſſing, and give us all Grace, readily to confeſs our Errours, and gratefully to receive and carefully to put in Practice the wholeſome Admonitions of our Friends. Grant this for Jeſus Chriſt his ſake.

¶ *Againſt Anger and Harſhneſs.*

MOſt Gracious and Merciful Lord God, I come before thee to make a complaint againſt my ſelf, for being too eaſily moved to Anger, too harſh and imperious: too forward in admitting Reſentments and taking Exceptions: and too far from that Spirit of Mildneſs, Patience, Long-ſuffering, Meekneſs, and Moderation, which my Bleſſed Redeemer has ſo much recommended to me, in his holy Goſpel, and taught me by his Example. Theſe, in practice, I often juſtify as equitable; and often find reaſons to excuſe them to my ſelf; but now when I conſider them, I plainly find them ſuch as create me unneceſſary troubles, and give occaſion to many ſins.

An

And therefore, I moſt humbly beſeech thee, God, to change my unhappy Temper, and *re-* a calm Spirit within me; and to grant me at true firmneſs of Mind which is able to bear moved, the common Difficulties and Trials of man Life. This muſt be the effect of thy holy race, and to thee I now addreſs my ſelf. Thou ſt promiſed to hear all thoſe, who having no onfidence in themſelves, their own ſtrength or deavours, flee with hope to thy Infinite good- ſs for the Remedy of their Infirmities. Behold, God, ſuch a Petitioner before thee; one who truly grieved to ſee in himſelf ſo much weak- ſs, and a Spirit entirely oppoſite to that which from above, peaceable, eaſy to be intreated; ne, who by the frequent Experience of his itleſs Reſolutions, is fully convinced that all can do is to no purpoſe, except thou, O Lord, pleaſed to aſſiſt him, and add effect to his bours.

Give me Patience then, O Lord, in this mor- Life, to bear that part of the Burden which mes to my ſhare, with the Peace, Humility, and Compoſure of a Chriſtian. If I conſider the ltitude of my ſins, they tell me indeed, I can- ſuffer too much; how great ſoever the in- ction happens to be, yet is it by no means a nnance proportioned to my unworthineſs. If I nſider the Example and Commands of Chriſt, nd the Life of a Chriſtian is to be a Life of ffering; that he is to bear even the ſevereſt ials with a peaceful ſubmiſſion to the Will of d, and even to rejoyce in the hope of the Pro- ſes made to ſuch as ſuffer with Patience; If I nſider the Goſpel, I find Humility and Reſig-

nation

nation extoll'd above all things; If I enter in
my ſelf, my Conſcience depoſes, that when Pri
or Intereſt require me to conceal my Reſen
ments, and ſuppreſs my Paſſion; I know how
do it, and bear great ſelf Denials, with ſuch
remarkable Compoſure of Mind, as to let no ſig
of Diſturbance appear; ſo that were I as earne
in my Eternal as my Temporal concerns, I ſhou
with the ſame reſolution command my Paſſion f
thy ſake, O God, as upon any leſſer Motive.

Grant therefore, I humbly beſeech thee, th
a lively Faith may at all times keep my Soul
wake, and that by the help of this active princip
I may be watchful againſt whatever can be d
pleaſing to thee; and by a diligence ſuitable
an affair of Eternity, labour to reſiſt all motio
to Impatience and Moroſeneſs. And to comple
my Victory, Give me O Lord, the Spirit of mee
neſs; that I may be mild, and tender hearted, a
gentle unto all men; laying aſide harſhneſs, a
ger, and all the other Attendants of a proud a
Imperious heart. Grant I may always have a M
deration becoming my Circumſtances; that I m
never make others unhappy, who love ſo little
be ſo my ſelf: that I may never unneceſſarily p
voke others to Impatience, who am ſo impati
my ſelf; that I may never be cruel to others, w
ſtand ſo much in need of Mercy my ſelf. O G
ſince I am, daily ſo very much in want of t
Compaſſion upon the account of the many Pro
cations I give thee; Grant I may always ſh
Compaſſion to others, that ſo I may hope to f
it with thee. Let thy Grace O Lord work t
good effect in me, that I may not only diſ
prove what I own is on all accounts unreaſonab

ut alſo with reſolution ſtand againſt whatever nclinations I find in my ſelf at any time thereto. ſſiſt me I beſeech thee in this, and let thy Grace revail in me over Nature, and may I never more e wanting in any Endeavours neceſſary on my art for overcoming my ſelf, through Jeſus Chriſt ir Lord.

¶ *That we may prepare for Death and Judgment.*

Whitch.

O God, my Almighty Creator and Preſerver, who didſt form, and breatheſt into me the reath of Life, and enduedſt me with a reaſonble Soul, after thy own Image and likeneſs; and aſt appointed that after its ſeparation from the ody, the *Spirit ſhall return to God that gave it*; Lord, and prepare me for that exact account I am give when I go hence; and becauſe I cannot nſwer *thee one of a thouſand*, let me now call my ays to remembrance, and turn unto thee my od; Let the merits of thy beloved Son Jeſus hriſt plead for me, and accept his ſufferings a opitiation for my Sins. And grant, I humbly eſeech thee, that the end of my Life on Earth ay be to me the beginning of a bleſſed Eternity Heaven; that the never-ending ſecond Death ay have no Dominion over me; but that when diſcontinue living with Men, I may dwell with ee my God, and converſe with all the Bleſſed ociety above.

I know, O Lord, that 'tis appointed for all men nce to die; and yet do I live as if I had an unrfeitable tenure of my Life: let me ſo practicalnumber my days, as I may apply my heart unſaving Wiſdom: Let the remainder of my Life

be thine, and let nothing ſeparate me from th
Love and Service. Afford me the light of thy reco
ciled Countenance when I come to paſs throug
the *ſhadow of Death, that I may fear no Evil*; but hav
the teſtimony of Conſcience, and the Seal of Wi
neſs of the Spirit to ſupport my Agony. O Gra
I may in that Hour be able to look backward wit
comfort upon a well ſpent Life, and enjoy th
Proſpect of Glory and Immortality beyond th
Grave. Grant this for Jeſus Chriſt his ſake.

An Office for Sunday,

Week IV.

Read *Nelſon* of Hearing Sermons. Preparatory Praye
Act of Adoration, *Holy, holy, Lord God* &c.

¶ *A Thanksgiving.*

MOST Gracious Lord whoſe mercies e
dure for ever, I thy unworthy Serva
appear before thee, deſirous to rend
thee all the Praiſe and Thankſgiving I can poſſib
for them. Glory, and Worſhip, and Honour
unto thee O God, *in whom I live and move, a
have my Being; while I live I will praiſe the Lo
yea as long as I have any Being I will ſing Praiſes to
God.* To prevent our Miſery, when man had fo
feited the happineſs he was made for, Thou
God ſenteſt thine only Son, out of thy Boſo
to redeem us from the Guilt and Power of S
and make us heirs of Glory and Immortali
Bleſſed be the God and Father of our Lord Jeſus Chr

...o hath bleſſed us with all ſpiritual bleſſings in Chriſt, ...d hath made us meet to be partakers of the Inheri-...ce of the Saints in light. That I was born in the ...riſtian Church, dedicated to thee in Baptiſm, ...d made partaker of thoſe holy ſuccours which ...ight aid the performance of my Vow, is thy ...ft. Thou O Lord, when I have failed through ...ſtinacy or negligence to perform it, haſt not ...ſaken and given me up to a reprobate Senſe, ...t ſuffered thy Holy Spirit to ſtrive with me; ...aciouſly invited me to Repentance, employed ... the Diſpenſations of Good and Evil to reclaim ...; afforded me Grace to perfect it, waiting ... amendment with Patience, and not ſuffering ... Vengeance to cut me off in the midſt of a ſin-... courſe as I have juſtly deſerved. It is thy Fear ...one that reſtrains me from the Commiſſion of ...e greateſt ſins; it is thy Grace working in me ...fectually that renders me capable of doing the ...ſt good. Not unto my Prudence and Conduct, ... *unto thy Name be the Praiſe*: the praiſe of all ... good works I ſeem to do, the glory of all the ...mptations which I have by thy powers reſiſted. For theſe, and a thouſand other Spiritual Bleſ-...gs, *my Soul doth magnifie the Lord, and all that is ...hin me lauds his holy name.* From thy Bounty, ... thou Giver of all good things, I derive every ... thoſe numerous outward Bleſſings, I have for-...rly, do at preſent enjoy, or hope for hereafter, ... arrival, continuance, and expectation of them ... is thy Free gift. My Health, Proſperity, Friends, ... Food and Raiment are from thee: all the ...mforts, and all the neceſſaries of this Life. Eve-... day brings new declarations of thy Love: eve-... moment is charged with freſh tokens of thy

Bounty; *Thy Mercy is over all thy Works*; and there-
fore *all thy Works ſhall praiſe thee, all thy Saints ſha*
bleſs thee: Glory be to thee O Lord moſt High.

For the Protection of thy good Providence; th
many deliverances thou haſt afforded me fro
Danger: for that mercy of thine with which tho
haſt allayed and ſoftned the troubles my ſins di
not permit thee wholly to remove, and eve
other inſtance of paternal tenderneſs, Lord I b
ſeech thee grant, that I may render thee, n
only the fruit of my Lips, but the Obedience
my Life; that theſe bleſſings, great as they ar
may be an earneſt of the never-failing Rich
thou haſt prepared for thoſe that Love thee; a
that for his ſake, whom thou haſt made the A
thour of eternal Salvation to all that obey hi
even Jeſus Chriſt.

¶ *For Diligence.*

O Lord who didſt ſentence the ſlothful and u
profitable Servant to be caſt into outer dar
neſs; grant that we may give all Diligence
make our Calling and Election ſure. Make us
perform our Duties in our ſeveral Stations, th
we may be in ſome meaſure uſeful to our ſelv
and others, both as to this and a better Li
Make us careful and inquiſitive to ſearch thy w
and carefully watch againſt all Temptations, th
Idleneſs may never lay us open to the attem
of the Adverſary. O ſuffer us not to trifle aw
our time in uſeleſs Diſcourſe and unneceſſary
fits, idle Meetings, and profane Revellings; b
afford us frequent Opportunities of doing th
more honour, and the World more ſervice. Th

ur Lord, at his ſudden coming, may find us em-
loyed, in ſuch neceſſary, lawful, and pious acti-
ns as are ſuitable to our Condition; and care-
lly improving our ſeveral Talents of Nature,
race, and Fortune; chearfully obeying the Moti-
ns of his holy Spirit, and vigorouſly following the
xample of his bleſſed Saints. So may we eſcape
e Condemnation of unprofitable Servants; and
eing found faithful may be vouchſafed an En-
ance into the Joy of our Lord. Amen.

On the Lords Day, or other ſolemn time of Devotion.

Whitchc.

O God, who art the moſt excellent Nature, the perfection of Power, and the Fountain of l Graces; always attending the ſupplications of world of Creatures who depend upon thee; pen thine Ears of mercy to my Prayer. And ow that I am retired from the world to converſe ith thee, and humble my ſelf in thy Preſence, d lay my wants and deſires before thee; O let t my mind be diſtracted, and carried away with y ſenſual thoughts or ſecular concerns; but fix y thoughts intirely upon thee and thy glory. O t me conſider thou art an all-ſeeing God, whom worſhip; and knoweſt with what Devotion of ind, with what ſincerity of deſire I now offer my ſupplications unto thee. Lord when I nſider thy immaculate innocence and Purity, d my own Deformity; the diſtance appears ſo azingly great, that were it not for the inter-ſal of a Command, I durſt not have preſumed come into thy Preſence.

O Lord, I muſt confeſs, I have ſinned againſt owledge and Conviction: againſt many ſolemn

Vows and Reſolutions, againſt the means
Grace, and the obligations of thy Goodneſs, t
Patience, and Forbearance towards me; inſ
much, that I am a living Inſtance and wonder
thy Mercy. O Bleſſed, for ever Bleſſed be t
Name for the manifold experience I have had
thy Fatherly love, and unſpeakable good will.

Holy Father, I beſeech thee hear the Inte
ceſſion of thy beloved Son for me, ſince th
heardeſt him in behalf of his Crucifiers. Let
not periſh now that Salvation is become t
price of his precious Blood; but build up and
pair this Tabernacle which is ſcattered and ruin
by Diſobedience; and then be thou pleaſed
dwell in it by the preſence and influence of t
Holy Spirit. O let my reaſon be awakened
exerciſe it ſelf more in Spiritual things, and
Heart be affected with a Reverential Fear, a
Affectionate warmth for thy Glory, and the D
ties of Religion.

O Lord, make me to conſider how dear my S
vation coſt; the abaſement of a Perſon wh
Worth far exceeded the whole Creation;
making himſelf a Curſe in my ſtead, that in
Humiliation I might be Exalted. O let ſuch liv
impreſſions of his Ignominious Treatment, A
ny, and Crucifixion be made in my Spirit, as
remembrance of them may become an effect
check upon all temptations to Sin for the futu
Let this humble my Soul, and ſubdue the v
Imaginations whereby I have been accuſtom
to flatter my ſelf into Ruin: Let this thoroug
ſubdue the rage of Paſſion, and make me le
of Chriſt, who was *meek and lowly in Heart*,
ſo I *may find that reſt to my Soul*, which he Promi

O

O may theſe Conſiderations, duly repreſented nd enforced by the energy of thy Holy Spirit, row down all Pride; take from me all inordi- ate Self-love and anxious ſolicitude after the iches and Pleaſures of this Life: make me looſe nd free in the poſſeſſion of things tranſitory; knowing that the true love of God, and of this orld are incompatible, and do mutually deſtroy ach other. Let me account nothing gain which accompanied with the loſs of thy Favour; for hat will all my Wiſdom *in making* proviſion for he Fleſh profit me, while I remain poor and eſtitute in relation to the things of God; the hief good of my Soul, of Heaven and Eternity. leſſed Lord, it is the real deſire of my Soul to erve thee; O that I may perform theſe my in- entions with uprightneſs and ſincerity: with earfulneſs and alacrity, with fervency and per- everance!

The preparation of the Heart is of thee; thou giveſt he Will; O deny me not ſtrength to perform hat thou enableſt me to purpoſe: As the In- ination to Act is, ſo let the executive Powers e thy Gift, and an addition to my Thankſgiv- gs. Be pleaſed therefore to take an abſolute oſſeſſion of me: make my Fleſh obedient to the pirit, and the Spirit to every manifeſtation of y Holy Will. O let me ever preſerve a pure eart, a good Conſcience, and Faith unfeigned; at howſoever thou diſpoſeſt of me in this orld, I may not looſe the Felicity of that which to come; of which may thou be pleaſed to ant ſuch a modeſt Aſſurance, as may animate y Heart againſt all Temptations: invigorate y Endeavours, wing my Activity, and make me

all

all Life and Spirit in the Exerciſe of my Chriſtia
Profeſſion; and to Crown all, make me perſiſt i
Duty to the End; that when I ſhall finiſh m
Courſe here, and put off the Body, I may pa
the Grave and Gate of Death in Peace and Jo
to lay all my Victories at the Feet of thy Bleſſe
Son Jeſus Chriſt our Lord; in whoſe Name an
Words I humbly ſhut up theſe Petitions.

Our Father, *&c.*

An Office for Monday,

Week IV.

Read Mapletoft *Sunday* XXII. Act of Adoration, *Ho*
holy Lord God &c. Confeſſion. For holy Obedienc
Thanksgiving.

¶ *Againſt Raſh Judging.*

OBſerving a Weakneſs in my ſelf to the Pr
judice of my Neighbour, and that of m
own great Intereſt, I now come befo
thee in deep Sorrow and Humility to confeſs i
and implore thy Grace for my amendment.
find my ſelf, O Lord, ever forward in paſſing an
grounded ſentence upon my Neighbour, and pe
mitting every ordinary occaſion to cauſe me pr
ſently to condemn him of Indiſcretion, Folly, a
Sin; ſo that any the leaſt mention of his Actio
ſtirs me up to pronounce concerning them
meer Averſion or Inclination, or ſome uncerta
gueſs happen to direct me. That I may no mo
fall under the guilt of this heinous Offence, Gra

O Lo

O Lord, I may never be void of a lively remembrance of this Truth; that not I but thy Son Jesus Christ is Judge of the Universe; and before him, and according to his Judgment must every one stand or fall. May I likewise upon all occasions remember the great uncertainty of Humane Judgment, and the frequent mistakes I have been under, where I seemed to have Demonstration. May I remember how unqualified I am for judging my Neighbours Words and Actions; the full Evidence of which being only from the knowledge of the Heart, they can by him alone be rightly judged who searches the Heart. May I remember the strict Command thou hast given to all, not to *judge before the time*; but to wait till thou shalt by thy Son *reveal the hidden things of darkness, that every one may receive according to what he has done in the Body, whether it be good or evil.* May likewise the fear of thy Judgment make me very cautious in this matter; since I cannot judge my Neighbour, but my severity will increase the terrors of thy Judgments against me, and as thy Apostle assures me, *by judging others, I shall condemn my self.*

Thus, O blessed Lord, may the memory of these Truths put a restraint upon my thoughts, that I may continue fearful of judging anothers Servant: to thee his own great Master let him stand or fall. As for me, I humbly beseech thee to take away from me all Positiveness, and Confidence in my own Apprehension of things, and give me both Grace and Discretion to suspect the Truth of all those thoughts, which arise in the disfavour of other Men. Here, O God, let thy Commands and Threats awaken my Caution:

Let

Let my own Experience put me in mind how de ceitful my Certainties are; and let all join toge ther in keeping my judgment in a total ſuſpenſe even when I ſeem to have ſome degree of Evi dence before me. Grant, O Lord, that I ma follow the ways of Charity, which thou haſt ſ ſtrictly enjoined us, and find mercy as thou haſ taught me, by ſhewing it. May I never permi Diſaffection, Envy, Partiality, or any Diſlike t miſguide my Judgment, nor Conſult the commo Report of the World; but only take advice o Charity, *which thinketh no Evil.* And ſince Cha rity in every doubtful Caſe allows not the wor Conſtruction, where there is room for a mor favourable one; Grant I may hearken to its ſug geſtions, and ſeek at all times for the moſt ca did Interpretation the thing will bear. And ſeeming Evidence at any time appears, ſo as ſcarc to leave place for doubt, yet ſtill be this my Pra ctice to ſuſpend all poſitive Affirmations; and poſſible to keep the matter in my own Breaſt.

Laſtly, O gracious Lord, I beg thy help again all thoſe working Imaginations, in which I ſeem to Cenſure my Neighbour; and becauſe they ma eaſily exceed their bounds, while I through inad vertency or paſſion, may not obſerve the exceſs preſerve and keep me always upon my guard a gainſt them, and deliver me from a Cenſorious Temper, for Jeſus Chriſt his ſake.

§. 2.

¶ *That we may not Judge by Paſſion, but by Reaſon.*

I Render thee humble thanks, O God of all Wi dom and Knowledge, for the powers of Think in

ng which thou haſt given me. And while I ſee ome unhappily deprived of them, I have ſtill nore reaſon to humble my ſelf in the acknowedgment of a Mercy, of which through my Sins am unworthy. But notwithſtanding the benefit of this Guide to direct, I frequently ſuffer my ſelf to be miſled by Falſe lights, who often uſurp he place of that which thou haſt given me. I frequently proſtitute Reaſon to my Paſſions, and employ the whole ſtrength of my Director in ſuch heir Cauſes as are wholly unwarrantable. I obſerve, that my Soul by making her ſelf apply to what things ſhe thinks fit, and dwell upon them s long as to her ſeemeth good, cauſes what Impreſſions in her ſelf ſhe pleaſes; and then, after ll, pretends in excuſe, that ſhe was lead by that which was given her as a Guide.

Numberleſs, O Lord, are the falſe ſteps I have aken by this means; ſince if I look back I cannot find any one Evil, raſh, indiſcreet, paſſionate, or unreaſonable thing I have ever done; but I have always had ſome colour of Reaſon to encourage and carry it on. If Sloth or Vanity were to be indulged, I have always found Reaſons for ſo doing. If inclination led me to ſay or do ſome ſpiteful or uncharitable thing, I ever had Reaſons to promote it. If Intereſt inclined me to what was unjuſt, I have ſtill had Reaſons to encourage it. Upon this Experience of my ways, I now preſent my ſelf a Petitioner unto thee, imploring with all the earneſtneſs of my Soul, thy holy Grace to direct me; becauſe I ſee now plainly, that notwithſtanding all my Reaſon, I have no ſecurity of acting according to the light of it, except thou art pleaſed to aſſiſt me; for my light will be no

better

better than darkneſs, without that of thy Coun-
tenance. Teach me then, I humbly beſeech thee
to diſcern between true genuine Reaſon, and the
vain pleadings of Inclination, Paſſion, and Self-
love. For all theſe, nay, and every weakneſs to
which I am ſubject, have their ſeveral Motives
and Arguments, and preſs them ſo ſtrongly; that
I am often at a loſs to diſcover, whether they are
the dictates of unbiaſſed Truth, or meer deceit
and Illuſion.

Take me therefore, O Lord, into thy Protecti-
on, and deliver thy Servant from Poſitiveneſs, and
the folly of repoſing too great a Confidence in
my own Judgment. Let it be my conſtant prac-
tice for the future to implore thy Light and As-
ſiſtance, as often as I am to reaſon, conſider, de-
bate, or come to any Reſolution in whatever con-
cerns my ſelf or my Neighbour; leſt I reſolve up-
on or undertake any thing raſhly, upon the pure
impulſe of immoderate Self-love, or ſome other
Affection.

§. 3.

Vouchſafe me in like manner thy help, in the
right uſe of all good Principles, that I never make
a wrong application of them: that I never wreſt
and torture them to the defence of what is un-
lawful, or not expedient; ſince thoſe Errours are
not eaſy to be reformed when they ſeem to reſt
upon ſo good a foundation.

Defend me from the Violence or Treachery of
Paſſion, and make me diſcover, or ſuſpect their
Sophiſtry and falſe Colours, which too often have
miſled me under a ſemblance of truth and right.
Protect me againſt all the Deluſions ariſing from
Cuſtom or Education. Give me teachableneſs of
Mind

Mind, a Soul ready to aſſent in ſuch a degree as the Evidence requires: make me abſolutely Impartial, that I may overcome whatever favourite Errours I maintain, whether as to Truth or Practice, which have gained upon me by Example, or the Authority of great Names; *Let no Mans Reverence whatſoever make me to fall.* Deliver me, O my God, from that deplorable blindneſs which is joined with the perſwaſion of ſeeing plainly. Clear up the Light thou haſt placed within me from all kind of Corruption: Purge and diſpel thoſe Vapours which hinder it in diſcerning what ought to be choſen or embraced: Never permit it to be bribed by inclination, or plead in favour of that which it ought to condemn. Above all, moſt Gracious Lord, I ask of thee the true integrity of Spirit, and the ſingle Heart; that I may always preſerve one uppermoſt and ruling intention; that of pleaſing thee, in whatever I think, or ſpeak, or take in hand. With this Diſpoſition let me always approach the Revelation of thy Will in Holy Scripture particularly; that in ſo doing I may be intitled to the promiſe made to thoſe who ſeek for Knowledge in order to Practice. Grant this for Jeſus Chriſt his ſake, the *Light that lighteth every Man who cometh into the World.*

An

An Office for Tueſday,

Week IV.

Read *Nelſon* Cap. XIII. Act of Adoration, *Holy, holy Lord God* &c. Act of Praiſe. St. *Auſtins* Penitential Prayer.

¶ *For Religious Prudence.*

Bennet

O GOD, who knoweſt the Weakneſs and Infirmity of our Nature to be ſo great that without thine Aſſiſtance we are not able to direct our Life and Actions; Give us, moſt humbly beſeech thee, diſcreet and prudent Spirits. That we may ſpend our Time and Eſtate religiouſly and uſefully, and manage wiſely all our temporal and ſpiritual concerns; and judiciouſly uſe all our Graces and Bleſſings to the beſt advantage of our immortal Souls. That we may bring no miſchief on our ſelves or others, by the ſtrength of imagination, by raſhneſs or unadviſedneſs of mind, or the violence and unrulineſs of any of our Paſſions. But grant that all our choices being wiſely made, we may have no reaſon to repent of them afterwards.

O grant that our Zeal may not burn outrageouſly, or betray us to imprudent, unaccountable Actions; but that by a cautious, wary and courageous procedure, and a behaviour diſcreetly pious, we may promote thy Glory; the Intereſt of our own and other mens Souls; and ſtop the Current of Deiſm, Lewdneſs and Profaneneſs. O do thou

hou enrich our Underſtandings with the excel-
ent Treaſures of divine Truth, and fill us with
ich meaſures of all other wiſdom and knowledge,
s thou ſeeſt to be moſt convenient for us. Give
s, O Lord, ſober and chearful hearts; grave
nd innocent, affable and obliging Behaviour,
nd let it be ſuch as becomes our ſeveral Condi-
ons and Occaſions. Teach us the Art of ſeri-
us Meditation; ſet a watch O Lord before our
louths, and make our Diſcourſe both pleaſant
nd profitable. Let us know how, and when,
nd what to ſpeak, and ſuffer not our Lips to be
oors of Folly, or Profaneſs. Make us prudent
n the choice of our Companions, and Acquaint-
nce, and Grant we improve the beſt Society to
he beſt purpoſes. Bleſs us with wiſe and obſer-
ant hearts, to mark and diſcern the Nature and
iſpoſition of all thoſe with whom we ſhall con-
erſe, that we act accordingly. O deliver us from
l Prejudice and miſtake; from vain Hopes and
uſeleſs Fears; from Impudence and a ſilly Baſh-
lneſs. From roving thoughts and vain Imagi-
ations; from immoderate Mirth and Melancho-
; from Covetouſneſs and Prodigality, *good Lord*
liver us. From improvidence and waſting of
y Creatures; from ſordid Gains and a ſervile
ill; from too great eaſineſs to believe; from
iffidence, Jealouſy, and errours in Converſation,
e thou Lord our Deliverer.

And give us all the moſt excellent gift of Diſ-
etion; that we may ſteer our Courſes ſafely, and
ifely towards the Bliſsful Regions of eternal
eace. Grant this, for Jeſus Chriſt his ſake.

¶ *For*

¶ *For Grace.*

Duty of

O Most gracious God, from whom every Goo and perfect Gift cometh; I wretched Cre ture that am not able of my self to chuse th Good, beseech thee to work in me both to w and to do according to thy good pleasure. E lighten my Mind that I may know thee, and l me not be barren or unfruitful in that knowledg Lord work in my heart a true Faith, a purifyi Hope, and an unfeigned love towards thee. Gi me a full trust on thee, Zeal for thee, Reveren of all things that relate to thee; Make me fea ful to offend thee, thankful for thy Mercies, hu ble under thy Corrections, Devout in thy Servic sorrowful for my Sins; and grant that in all thin I may so behave my self, as befits a Creature his Creator, a Servant to his Lord. Enable m likewise to perform the duty I owe to my se Give me that Meekness, Humility, and Conten edness, whereby I may always possess my Soul Patience and Thankfulness. Make me dilige in all my Duties, watchful against all Tempta ons, perfectly Pure and Temperate; and so m derate in my most lawful Enjoyments, that th may never become a Snare to me. Make me so to be so affected towards my Neighbour, th I never transgress that Royal Law of thine, loving him as my self. Grant me exactly to p form all parts of Justice, yielding to all what soever by any kind of right becomes their du and Give me such Bowels of Mercy and Comp sion, that I may never fail to do all Acts of Pur to all men, whether Friends or Enemies, acco

g to thy Command, and Example. Finally, I eſeech thee, O Lord, to ſanctifie me throughout, at my whole Spirit, and Soul, and Body may be eſerved blameleſs unto the coming of our Lord eſus Chriſt. To whom with thee and the Holy hoſt be all Honour and Glory world without nd.

¶ *Interceſſion.*

D. of M.

O Bleſſed Lord, whoſe mercy is over all thy works; I beſeech thee to have mercy upon l Men, and grant, that the precious Ranſom hich was paid by thy Son for all may be effectual the ſaving of all. Enlighten thoſe in Dark-eſs, and Convert thoſe that are in Sin. Look with nder Compaſſion upon the Univerſal Church, nd Unite all on whom thy Name is called to thy lf in Purity and Holineſs, and to each other in otherly Love.

Bleſs thoſe whom thou haſt appointed our Go-ernours in Church and State; and ſo rule their earts, and ſtrengthen their Hands, that they ay neither want Will nor Power to puniſh Wick-neſs, and Vice, and to maintain thy true Religion nd Virtue. Have Pity on all that are in Affliction: e a Father to the Fatherleſs and plead the Cauſe f the Widow: Comfort the Feeble-minded, ſup-ort the Weak, heal the Sick, relieve the Needy, efend the Oppreſſed, and adminiſter to every ne according to their ſeveral Neceſſities. Let y Bleſſings reſt upon all that are dear unto me, nd Grant them whatſoever thou ſeeſt neceſſary ther to their Bodies or Souls, my ——. Reward l thoſe that have done or wiſhed me Good, or ayed for me, and pardon thoſe who have done

otherwise; and work in them and me all tha Good which may render us acceptable in thy sight through Jesus Christ our Saviour.

¶ *For Preservation.*

Ibi

O Merciful God, by whose Bounty alone it i that I have this day added to my Life; I be seech thee so to guide me in it by thy Grace, tha I do nothing which may dishonour thee, or woun my own Soul; but that I may diligently apply m self to do all such good works, as thou hast pr pared for me to walk in. Preserve me, O Lor by thy good Providence that no Evil happen u to me, nor any Plague come nigh my Dwelling but that I may be safe under thy Gracious Prot ction, through Jesus Christ.

Pardon, O Lord, the Wandrings and Coldne of these Petitions; and deal with me, not accor ing either to my Prayers or Deserts; but accor ing to my Needs, and thy own rich Mercies Jesus Christ; in whose blessed Name and Word I conclude these my imperfect Prayers, sayin *Our Father* &c.

¶ *For Discretion.*

I Acknowledge with all thankfulness, most Gr cious Lord, the many unmerited Blessings have, and do receive at thy Hand; but since tr Gratitude consists not in Words, but in the goo use of what thy Goodness affordeth, I make m humble petition unto thee, for an addition of t Favours, in the grant of that Gift, which seem necessary for the good use of all the rest, the Gra of Discretion.

I mu

I muſt here confeſs and lament, that for want of it, I abuſe thy Bleſſings to ſuch a degree, that here is neither Gift of Nature or Fortune, of which I do not only looſe the Benefit I might have made; but likewiſe often turn to ſin. Seeing plainly that moſt of the difficulty, guilt, and trouble, and uneaſineſs of this Life, is from my ſelf; I am convinced of my neceſſary and continual dependance on thee my God; I am convinced that both my Sins and Misfortunes will be multiplied to the end of my Life; if thou, O Lord, art not pleaſed to aſſiſt me, and by the Spirit of diſcretion teach me to prevent the Occaſions of them. Grant me, O merciful Lord, this petition: I do not ask for the Wiſdom of the World, which reaches not beyond what is Earthly; but for that Virtue by which I may be inſtructed to manage all the circumſtances of Life aright, and turn all thy Gifts and every Diſpenſation to the beſt Account. O may I apply health, and time, and plenty, and ſickneſs, reputation, ſucceſs, and adverſity, to the great purpoſes for which thou giveſt them, the attainment of Life Everlaſting. Permit me not, O Lord, to neglect the improvement of every Trial and Infliction: let not all that be loſt upon me which is capable of becoming the Purchaſe of an Eternal Kingdom.

Teach me what, and how I am to ſpeak, and when to be ſilent. Let my Tongue be no longer at the Command of every little Paſſion, groundleſs Jealouſie, idle Imagination, or peeviſh Humour, much leſs of any ſenſual Inclination. Let me not only conſider what I have a mind to ſay; but always enquire and reflect, whether it be proper, juſt and reaſonable, and well pleaſing unto

thee, my God. Make me to be diſcreet in al manner of Converſation; that I may in ever kind be under the happy reſtraint of a diſcree Moderation; that I may not be prevailed upo by Flattery, Deſign, or ill Example, to ſay or d more, than becomes my Profeſſion, and the par ticular Character I ſuſtain therein. For bette ſecurity herein, direct me I beſeech thee in th choice of my Company, and let not that be wholl determined by Inclination, Humour, or ſuperficia agreeableneſs. Make me laborious and watchfu in the management of all my Affairs; that the ſuffer in no kind either by Neglect or indiſcree Solicitude. Preſerve me from all raſh Under takings: from being too buſy in what does no belong to me; and teach me ſo to bear the bur dens of my Condition, that no ſort of diſcourage ment may leſſen that diligence which Duty re quires. Let diſcretion always have a ſhare i every choice I am to make, and in all my buſi neſs; that I may not engage in any thing withou firſt conſulting the moſt Experienced, and dul pondering every circumſtance, and asking fo thy Direction.

Above all, deny me not thy Grace in the go vernment of my Deſires and Paſſions of what na ture ſoever. Let me not inconſiderately expo my ſelf to the occaſions of raiſing them; let m not be too confident in the liberty I give them preſuming upon my own ſtrength, and of bein better able to govern them, than others. O ma I by no means enter this high-way to Sin; but l my Heart be alway poſſeſſed with a ſenſe of m own weakneſs; with ſtrong apprehenſions of m own Corruption; with a real and abiding diſtru

of my ſelf; that I may be continually diſpoſed to labour in keeping all my natural Inclinations under government, and not to begin to think of ſuppreſſing them, when by indiſcreet management, I have put them almoſt out of my Power, and provoked thee to leave me to my ſelf. That I may ſuſpect all Reſolutions and Propoſals when Paſſion or Humour and Prejudice, are in motion: that I may be jealous even of what then ſeemeth reaſonable, and adjourn all final Determinations till the return of a Calm; when things may better be examined, conſulted, and debated. Finally I beſeech thee to deliver me from all thoſe fooliſh Paſſions, which are the general effect, of having eſpouſed any Party; let me neither be wedded to my own Opinion, nor to that of other Men. Permit me to go no further lengths in any Cauſe of what denomination ſoever, than ſolid Reaſon and Juſtice carry me. Grant this, O Lord, the *Giver of all Good*, that I may truly thank thee for thy manifold Bleſſings by a diſcreet uſe of them; by applying them to thoſe Ends and Purpoſes for which they were given, thy Praiſe, the Publick Benefit, and the Salvation of my Soul, for Jeſus Chriſt his ſake.

An Office for Wedneſday,

Week IV.

Read *Nelſon* upon *Fervency of Spirit.* Act of Adoration, *Holy, holy, Lord God &c.* A Penitential Prayer Preparative to Abſolution, to be uſed before the Holy Sacrament.

¶ *A Thanksgiving.* White.

MOST Gracious Lord, I humbly deſire to offer a Sacrifice of Praiſe and Thanksgiving, for all thy Goodneſs and Loving kindneſs multiplied and continued to us. That thou haſt been pleaſed to Create us after thy own Image the moſt excellent of all the works of thy hands on Earth: that when by our Fall we had made our ſelves the moſt contemptible of all the Creation, thou wert yet pleaſed to find out a means of Reconciliation by the Death of thine only Son: that thou haſt further vouchſafed in ſome meaſure to ſhed abroad in our hearts the Graces of thy Holy Spirit, to excite and enable the Performance of thy Duty here, and to ſeal to us the good Hope of Eternal Happineſs with thee hereafter. I Bleſs and praiſe thy name for that thou haſt alſo beſtowed upon us many endowments of Nature, competent Fortunes, the Comfort of Friends, and other Conveniencies of Life: but more eſpecially am I bound to magnifie thy Goodneſs, in that thou haſt not cut us off in the midſt of our Tranſgreſſions, but haſt ſpared and preſerved us in the greatneſs of thy Mercy until now, and ſtill alloweſt us ſpace to repent in.

For

For theſe, and all other thine innumerable and eſtimable Mercies, O Lord, as we had nothing n us to deſerve them, ſo have we nothing to re-urn, but the acknowledgment of our extreme Unworthineſs of any, the leaſt, of them. And herefore, I humbly beg leave to offer up my ſelf, ny Soul and Body to be a holy and lively Sacri-ice unto thee; beſeeching thy moſt gracious ac-eptance, and that thou wouldeſt be pleaſed to anctifie to me thy Mercies; that I may uſe them o the glory of thy Name, and the Salvation of ny Soul. Theſe Thankſgivings I offer up unto hee our Heavenly Father, in the name and Me-iation of thy Beloved Son, through the Aſſiſtance nd efficacy of the Spirit of Grace. Amen.

¶ *Againſt Lukewarmneſs, or Indifference.*

G.

ALmighty God the ſearcher of Hearts, from whoſe Knowledge nothing is hid; I thy un-orthy Servant here proſtrate before thee, do ith ſorrow confeſs that I am frequently uncon-erned in the affair of Salvation, and do not per-orm thy duty with that fervour and Diligence I ught; and I continue in this lukewarm conditi-n even under the Acknowledgments of what ught to be its Remedy. If I conſult my Faith am fully perſwaded there is an Eternity coming, hich it is my chief intereſt to make Proviſion for: I inſpect my general practice, I am induſtrious what is temporal: if I conſider Hell, I find it ch a ſtate as the very thoughts of it are inſup-ortable: if I reflect upon what I do in relation preſent leſſer Evils, I am truly afraid, and la-our to avoid them. If I remember what the

Servants

Servants of God have done for gaining Heaven I admire their Watchings, and applaud their ſufferings: I eſteem them happy for what they did And yet when I come to act for the ſame God and the ſame Crown, how poor and languiſhing are my Endeavours? how averſe am I to follow their Steps? as if it were only their Intereſt and not alſo mine to be faithful in thy Service!

When I conſider my Bleſſed Redeemer, how much he did, how much he ſuffered in all kinds for the ſalvation of Man; I ſee motives enough to preſs me on, to whatever I am able to do of my part, and yet I undertake with ſo much Coldneſs, as if thou my God hadſt afforded me no encouragement to take pains in it.

This, O Lord, is my Caſe; a Caſe of miſery and unhappineſs; who having ſo many Arguments ſo much Intereſt, ſo great a neceſſity of ſeeking and ſerving thee with all the ſtrength, induſtry and powers of my Soul, miſpend all theſe upon the World, and have nothing but a cold formality, and ſome Ceremonial Profeſſions without heart or life remaining for thee!

O my God, look upon me in theſe unhappy Circumſtances, and have Compaſſion upon me. Give me a ſtronger Faith, a more lively Hope and a greater ſenſe of my Duty. Let not the Vanities and folly, and little buſineſs of this World thus wholly engroſs my poor Captive Soul. As I believe an Eternity to come; ſo by the efficacy of thy Holy Spirit, may this make ſuch an Impreſſion in my Breaſt, that my inward Concern may bear ſome proportion to it; that as this is infinitely above the affairs of this world, ſo my ſolicitude for it may exceed all the concern I have

for thoſe things that periſh. Let me be no more ſo unjuſt as to ſeek Earth and Vanity with that concern which belongs only to Heaven, and to take no more care for Heaven than if it were a trifle not worth my acceptance.

For this end I beſeech thee inflame my Soul with the love of thee my God: quicken in my heart an earneſt deſire of appearing in thy Preſence: Let the Zeal for Immortality extinguiſh all other deſires: Give me Life and Vigour in all the Duties of Eternity: Make me ſolicitous in ſeeking the means of attaining: forward to embrace whatever is likely to advance me towards the chief and ultimate end of Man.

May I ever be mindful in all the exerciſes of Eternity, to employ my endeavours in proportion to that weighty concern; and therefore not to perform them with a lazy indifference as in a matter of no moment; but by ſummoning all my ſtrength, even according to that Precept wherein thou haſt obliged me to love thee, with all my heart, with all my Soul, and with all my ſtrength.

Let the zeal for my Salvation exhibited in the ſufferings of my Redeemer, be an encouragement to my dull Soul: Let the example of thy Saints excite me: Let the Fire that never is quenched be an incentive of action: Let the uncertainty of Life, and the unchangeableneſs of the ſtate after Death keep my Soul awake; the ſhort Duration of temporal things ſhew me every day the Folly of giving them the Preference to glory, and honour and Immortality. Grant this for Jeſus Chriſt his ſake.

An

An Office for Thurſday,

Week IV.

Nelſon upon *Reading the Holy Scripture*, and *Map*
toft Sunday xv. Act of Adoration, *Holy, holy, Lord G*
Almighty &c. Act of Praiſe. Prayer for the Catholi
Church.

¶ *For a Thankful Heart.*

D. of

O Moſt Gracious and bountiful Lord, wh
filleſt all things living with Good, and e
pecteſt no other return but a thankful u
of them; let me never defraud thee of that ſo e
ſie Tribute; but let my heart be ever filled wi
the ſenſe, and my mouth with the acknowled
ment of thy Mercies. If *it be a joyful and pleaſ*
thing to be thankful, O ſuffer me not I beſeech th
to loſe my part in that divine pleaſure; but gra
that as I daily receive Bleſſings from thee, ſo
may daily from a devout and affectionate He
offer up thanks unto thee; and grant that n
only my Lips, but my Life *may ſhew forth thy pra*
by remaining Sacred to thy Service, and con
nuing inſtruments of Holineſs and Righteouſn
before thee all the days of my Life, through Je
Chriſt our Lord.

¶ *For Juſtice.*

Ben

ALmighty God the King of Heaven and Ear
who loveſt Righteouſneſs, and hateſt Iniq

; give us Grace to obtain that favour by clean-
g our ſelves from all fraud, and injuſtice. Give
perfect integrity and uprightneſs in all our
alings, that we may ſtrictly obſerve that Sa-
d Rule of doing unto others as we our ſelves
uld they ſhould do unto us. Grant that we may
wrong to the body of no man by taking away,
ſhortning his Life, or any way diſiguring or diſ-
ing him; nor yet to his Soul by making it hea-
or ſad; by commanding or alluring, aſſiſting or
mitting him to ſin.

That our Example, or Approbation of our own,
other mens Wickedneſs, may by no means
ourage the Vices of our Neighbour, nor make
Sins our own; and that we may not affright
m from the Practice of their Duty, by reproach-
a ſtrict and a Chriſtian Life. O Lord, bridle
unruly deſires of our Neighbours Goods, that
may do no miſchief to pleaſe our covetous hu-
urs. That we may never offend thee by Theft
Robbery, violent Extortion or unreaſonable
ury; by refuſing to perform our Promiſes, or
our own Debts, or thoſe we are bound for.
d far be it from us to detain the Wages of the
reling; to oppreſs the Poor, the Fatherleſs, or
Widow; to take Reward for that which we
not, or cannot, or do not intend to perform,
lay claim to that which is common or none of
own.

Grant we may be faithful both to the living
the dead, in all things committed to our
arge; that we may never deny, or leſſen, or
il, that which was depoſited with us, or reveal
ſecrets of thoſe who put confidence in us.
at we may not deceive in Traffick by over-rate-

ing,

ing, or concealing the Faults of what we ſell; impoſing on the ignorant, unwary, neceſſito Buyer and Seller. Grant alſo that we may nev leſſen the Credit of our Neighbour by doubtf Reports, or falſe Witneſs; by publick Slande or private Whiſpering; by raſh Judgment, Bac biting, or Reflections.

And ſuffer us not I beſeech thee to encoura or give ear to the Reports of the Tale-bearer, any other detracting Perſons. O that we m never be guilty of open Deriſion or ſecret C tempt of others for natural Infirmities of Body Mind, for Sins or Calamity; but let us rath pity and lament them. And if we have at a time done violence to any Mans Body or So Poſſeſſions or Reputation, by our command encouragement; by adviſing or commending; aſſiſting, concealing, or receiving; by doing wro in our own Perſons directly, or not hindring when we might: give us Grace, O Lord, to wail it heartily, and to repair the Injury to utmoſt of our Power.

May we be juſt in our very Thoughts and fections; that we may hate every evil way, a never envy the Happineſs, or rejoyce at the ſeries of our Brethren; but do our endeavo heartily, and honeſtly to procure and prom the Welfare of all Men. Make us to abhor quivocation, Lying, and Mental Reſervations, to ſpeak the Truth from our Hearts; that may neither flatter nor deceive any Perſon Word or Action. *O Lord, keep our Tongue fr Evil, and our Lips that they ſpeak no Guile.* M us reſpectful to our Superiours, and *condeſcend to Men of low Eſtate*: make us Courteous

Affab

fable, Civil and Modeſt and humble in our Be-viour: make us gentle and eaſy to be Intreat-, of ſweet and complying Diſpoſitions in our nverſation; induſtriouſly avoiding all Brawl-gs and Contention, and other croſs and peeviſh mours. Teach us to be quiet and mind our n Buſineſs; that we may never be curious or quiſitive, and medling; without a neceſſary, juſt d prudent occaſion.

Suffer us neither to envy or detract from the fts and Honours of Perſons of Eminence; but nt that we may thankfully acknowledge their orth: give Thee praiſe for their Example, and d with a holy emulation, aſpire after their fections.

Let us not forget to be truly thankful to all great Benefactors of the Age we live in, for ir advancing of Science, their uſeful Inven-ns, or what they have expended in Works of arity and Magnificence; particularly thoſe who ve done or intended to do good to our Souls Bodies; thoſe of them eſpecially, who adviſe, truct, reprove or admoniſh us; and do thou, ver ſuffer our Pride or Anger to increaſe, leſt y tempt us to Injuſtice. Prevent, O Lord, I feech thee, the commoneſs of this heinous Sin ong us, that it be no longer a Reproach to riſtianity.

Hear me, O moſt Holy Father, and grant, that hurting no Body, in Will, Word or Deed, and fering no Man to do his Neighbour wrong, y have our lot among the Righteous at the day: that *by keeping Innocency, and taking heed the thing that is right*, we may enjoy the fruit of doings, which thou haſt freely promiſed in

Jeſus

Jesus Christ our Lord, not weighing our Meri
but pardoning our Offences and accepting of o
imperfect Endeavours. Grant this for the sa
of Christ our Righteousness. Amen.

Or this.

ALmighty Lord, the Giver of every *good a*
perfect Gift, I appear before thee in a humb
acknowledgment of the many Debts I am oblig
to satisfie, and the utter insufficiency as of
self to make satisfaction. The first and great
of the many I have contracted, is to thee
God; in the Love, the Fidelity, Homage, Serv
and Gratitude, I owe thy Majesty. Conscious
my Inability to make Restitution, I beseech th
to assist my Weakness, and continue thy Serva
always mindful of this manifold Obligation; e
desirous and even solicitous to discharge the M
that is in my power; every day to implore
Goodness to give me Discretion to improve
Opportunities that shall offer, towards the sa
fying any Part of the many Duties, I owe to th

I stand in like manner bound to answer
demands of my own Soul; to superintend a
be watchful in all its Affairs; to preserve it fr
all the dangers and occasions of Sin, and t
worst of all Calamities, the Eternal Separat
from thee, O God, and the light of thy Coun
nance. I am to procure the Bliss for which
was Created, by leading it in those Sacred Pa
which thou hast prescribed for gaining this In
ritance: But without thy help, O Lord, wha
all this am I am able to perform? O manifest
strength in my weakness, and help me in the
cha

arge of the great Truſt thou haſt repoſed me.

This Earthly Body alſo claims my care in the eſervation, or the recovery of Health: in de-ning whatever is evidently prejudicial to it: in ſtraining its undue Inclinations, and keeping within ſuch bounds, as are proper for the Can-dates of Everlaſting Life. This alſo is a Pro-nce of much difficulty, but ſince it is what Ju-ce indiſpenſably requires, I earneſtly intreat y Grace, O Lord, that no difficulties how great ever, may hinder me, in being faithful to what committed unto me.

There are ſtill further Obligations upon me, that I be wanting in no Submiſſion or Obedi-ce, which Authority Spiritual or Temporal may wfully require. Be thou my Helper in this part, Lord; Permit no Factious or ſtubborn Hu-our to prevail in me to the diſturbance of Peace d Order which I am bound to maintain. Let diſagreeableneſs of thoſe ſet over me, or any due Methods taken by them, provoke me to nſgreſs my Duty; but let it be my conſtant actice, rather to ſuffer than do Evil. And, as Perſons under my Charge, give me a due ſenſe the obligations I am under of promoting their ppineſs, and grant me ſuch meaſures of Watch-neſs and Induſtry as are neceſſary for procur-it. And, ſince whatever I poſſeſs I hold as a ward under Thee and thy Son, O Lord, the ir of all things, I perceive and own my ſelf und as to the Inſpection, ſo to the Care and dent Adminiſtration of whatever is intruſted h me; and alſo in the employment and diſpo-thereof to anſwer thoſe ends and purpoſes for

which

which it is depoſited in my hands. Theſe a
the demands of Juſtice; but, O how little ha
I reflected upon them? How ſeldom have I ſ
tisfied them? Aſſiſt me, Gracious Lord, by t
Spirit, in this difficult and extenſive Task: D
thou undertake for me in a Work ſo contrary t
the Example, Humours, and Inclination of t
World and the Fleſh.

And whenever I ſhall happen to be laid und
the Neceſſity of Borrowing, or uſing other Me
Goods or Labour, without being at that junctu
able to pay them; Let it be my care, O Lord,
diſcharge my Creditours as ſoon as poſſible: L
me never eat of other Mens labours unjuſtly, a
rob them of what ought to be the ſupply of the
Families. Diſpoſe me to ſuffer any inconve
encies rather than be guilty of with-holding a
Mans due. Let Vanity and Appetite be deni
in all the demands of Superfluity: let State a
Intemperance ſink under every kind of ſelf-d
nial, rather than my Neighbours ſuffer for th
Support.

For all other kinds of Juſtice, whether temp
ral or ſpiritual; whether in regard of my peculi
Condition, ſtate of Life, or of any Truſt or Char
I have undertaken, I beſeech thee O God I m
therein be faithful. For which end I humbly b
of thee a true and explicit knowledge of Juſti
ſo far as it any way relates to my ſelf; that I m
not be deceived in this weighty point by the G
neral practice of others or the Doctrine of t
World; nor believe every thing warranted whi
I ſee done by others; ſince *they being few* who
Thou haſt choſen, there cannot be many whoſe
ample is to be followed; but that gaining a ſe

what is Right according to the ſtandard of the oſpel, the conviction of its being thy Bleſſed ll may create in me Reſolution to follow it. his I beg, for the ſake, and through the Merits our Holy Redeemer, the *Juſt one*, Chriſt Jeſus. men.

An Office for Friday,

Week IV.

ad *Mapletoft* of *Perſecution* for Righteouſneſs ſake. Act of Adoration, *Holy, holy, Lord God*, &c. Peni-ential Prayer. Deprecation. For the clear Under-ſtanding of Duty.

[¶ *Under the Impreſſions of Grief.* G.

ALmighty and moſt merciful Father, I humbly beſeech thee to look down with pity upon thine afflicted Servant. My Soul is oſt overwhelmed with Grief, and there is nei-r light nor comfort left within me. Give me ength, I beſeech thee, to reſiſt my own Inclina-n, that I may not lie down ſullen or deſpond-under my Trouble.

confeſs I have not well diſcharged my Part in deliverance I ſolicite. If any proſpect of du-trikes my Soul, I am too ſlothful to purſue it: ſion or Humour ſtill prevails, and I am care-as to every thing that is really for my good. us I live diſpleaſed with what thou haſt been aſed to order, and my indulged grief is a Re-ion againſt thy will. Inſtead of ſeeking help n thee, I make my ſelf incapable of being re-ed. Inſtead of improving under my trouble I vert all the deſigns of thy Mercy, and even

there add new Offences where thy Goodneſs a
fords me an opportunity of cancelling the ol
This is my preſent ſtate, more unhappy to m
through mine own Impatience and ill Manag
ment, than that which is the ſubject of my co
plaints.

Help me therefore, O God, and in great me
cy deliver me from this unhappineſs. Grant I m
be for the future under the Government of Fait
and not only ſubmit to that as beſt which is t
Appointment; but likewiſe endeavour to ma
the beſt uſe of it. Teach me to receive troub
as the Portion of thine only Son, and of tho
who were choſen by him out of the world, to
his Servants. Raiſe up in my Heart a lively b
leif of eternal happineſs to come, and by the po
erful influence of this, may I find comfort, a
even rejoyce in whatever may be a means of
curing to me that Inheritance. Grant me ſo
portion of that better Spirit which appe
through all the Paſſion of my Redeemer; and
far as I am to ſuffer, let it not be any more w
murmuring, and reſentment, which is the refe
blance of Hell; but with that pious and hum
ſubmiſſion recommended in thy Goſpel as the b
expedient for the attainment of Heaven. Gr
this for Jeſus Chriſt his ſake.

¶ *Under Oppreſſion, or Melancholy.*

BEhold, O Lord, I am in miſery: I am mi
able in the weight that oppreſſes my Soul,
deprives me of all Comfort: in looking at
thing but my own Misfortunes, and forgett
the many Bleſſings of thy bountiful hand; ſuch
wo

uld make others happy and oblige them to a earful Gratitude: In creating to my ſelf varie- of Misfortunes by groundleſs Fear, and the rkings of a reſtleſs Fancy; and ſuffering the prehenſion of what is not, rob me of the com- t of whatever I enjoy: In the injury I do my alth; and rendring my ſelf uncapable of the ties belonging to my Condition: Miſerable the many diſturbances I give my ſelf by my jea- s and exceptious temper; being ever ready give the worſt turn to every thing I hear or ; and this with as much Induſtry, as if I had intereſt in making my ſelf uneaſy: Miſerable the danger of ſeeking undue means of Delive- nce: in not having courage to take ſuch mea- es as I am perſwaded are for my Good; much s perſevering in the uſe of them.

Look down O Lord upon this my deplorable ndition: increaſe my ſenſe of the nature of it: nt I may act ſo as neither yeild to, or aggra- e my Diſtemper. Make me watchful againſt approaches, and jealous of thoſe thoughts ich draw me to it inſenſibly. And when it does in return upon me, grant me new Life and vi- r of Spirit; that I may ſummon all my Reſo- ion, and even againſt Inclination turn to ſome ocent Diverſion or Employment, and let no ſuggeſtions take place in me. But if notwith- nding my beſt Endeavours, it ſo by thy per- ſion happen, that I cannot diſengage my ſelf; n O Lord I moſt humbly beſeech thee, let thy ace ſuccour my Infirmity, that I may receive with the ſame patient Submiſſion, which I am nd to ſhow in all outward Calamities. May nſider it as the Appointment of thy will: the

will of Infinite Mercy and Wiſdom: of one wh afflicts in order to ſome future Good. May I co ſider it as the Execution of thy Juſtice againſt Sinner; as the Croſs thou art pleaſed I ſhou bear as the effect of ſin, and that the *Soul might* ſaved. And in this view, may it be my conſtan endeavour to raiſe up my groveling mind towar thee, who exerciſeſt thy Servants in ſuch mann as ſeemeth beſt to thy wiſdom, and is to the the moſt beneficial. And inſtead of impatien or dejection may I receive the burden with co fort becauſe it is from thee; remembring alwa it is my duty, to rejoyce in every thing in whi thy Holy will is accompliſhed.

This, I know, muſt be the effect of thy good Sp rit upon me; and ſince I find ſo many perſons like Paſſions with my ſelf have rejoyced in Trib lation; grant, I may ſo far obtain thy help, th as often as my Heart is ſinking, or ſurround with Horrour and Darkneſs, I may offer it thee a Sacrifice of all my inward Trouble; rejoyc ing to endure for thy ſake; and begin to a proach towards Heaven by that, which has hithe to been my greateſt hindrance.

Give me ſo much courage under theſe diffic ties, that I neither offend through Impatienc nor fall into any diſcouragement. Let the En my make no advantage of my Trouble; b ſtrengthen my Faith, the more Temptations pr upon me; and when all ſeems to be utterly lo let me then experience by freſh comfort and ſu cours that thou art my God. Grant this for J ſus Chriſt his ſake.]

Theſe two and that which follows are Occaſion *and ought not commonly to be uſed.*

¶ Un

¶ *Under Scruples.*

G.

O Lord I beſeech thee, turn thine Eye of Mercy towards me, and have regard to my Unppineſs. My Soul is under great diſquiets; I ve no Comfort in any thing I do. I ſeek have Reſt in thee but cannot find it; I endeaur to approach thee in Prayer; but a heavy rkneſs keeps me at a diſtance from thee. I ten by Repentance propoſe to make Peace with ee; but ſo many ſurprizing difficulties perplex y mind, that inſtead of Repenting I find noing but inward Diſturbance and Confuſion. I proach the holy Altar to receive new Life; but en there likewiſe Sacrilegious Fears profane e place, and rob me of all the Comforts of that ivine Ordinance. Thus, O Lord, is Terrour y entertainment, and all thoſe helps which by ine appointment are to others means of Conſoion, to me only afford matter for new Diſiets.

This is the ſtate of my diſordered Mind; unppy in being ſubject to daily uneaſineſs; but ore unhappy in being deprived both of the beſit and comfort of thoſe Offices in which Pious uls receive the enlargement of thy Grace, and ake their approaches to thee. And what now n I do, except thou, O Lord, wilt ſhew Mercy thy Servant, and help me in this diſtreſs? Give r then unto my Prayer for thy Mercies ſake in ſus Chriſt, and grant my Petition. Confirm me the Deſire and Reſolution of being faith- to thee, and of carefully performing whatever Duty requires. And ſince I am unable to act

for my ſelf, grant me the true Spirit of Obe
ence, that I may ſubmit to their wiſe Directio
who by thy Ordinance are ſet over me; that b
ing helpleſs my ſelf, and not ſeeing the way,
may receive the Benefit of their Conduct. Ta
away from me Self-conceit, Obſtinacy, and
too poſitive adherence to my own Though
Let me not render good Advice uſeleſs to
by continuing too ſtrongly poſſeſſed of my o
Opinion; and if any thing of this nature h
been hitherto my weakneſs, I implore thy M
cy for the removal of it: and whatever in
practice proceeds from an ill managed deſ
of doing my Duty, let thy Goodneſs forget a
paſs it by. Teach me to diſtruſt my ſelf, a
much more my fears. Help me in the uſe of
proper methods to regain a quiet Spirit: Co
poſe my thoughts, and bring under governme
a reſtleſs imagination. Teach me to fear wh
deſerves to be feared, to diſtruſt what ought
be diſtruſted, and there to reſt with Confide
where thou haſt directed me.

An Office for Saturday,

Week IV.

Nelſon on the Way to attain Virtue. Act of Adorati
Holy, holy, Lord God &c. Great Thankſgiving.

¶ *Againſt Covetouſneſs.*

O GOD, who haſt given us thy firſt a
greateſt Command to love thee above
things; infuſe this love I beſeech thee

my Heart. May this alone wholly govern and ommand therein; and grant that I may find the ffects of it, in having no Affection but what is holly ſubject to it, and ſtrictly confined within oſe bounds it preſcribes. O God, the Creatour nd Sovereign Lord of all, who alone haſt the ight of ordering and diſpoſing all things; give e Grace I moſt humbly beſeech thee, that as whatever thou haſt entruſted in my hands, I ay obſerve thy Orders, and only then believe y ſelf juſt and faithful, when I do what has been reſcribed by thee. And, ſince thou, O God, re-uireſt to be glorified in thy Creatures; grant at I may ſeek to glorifie thee in as many as are nder my Charge; that renouncing my own In-lination, I may enquire after thy Will, and diſ-oſe of what thou haſt entruſted with me in ſuch manner, as may contribute to the Praiſe of thy oly Name.

To this great purpoſe, O Lord, as I return ee moſt hearty thanks for all the Bleſſings thou aſt largely beſtowed upon me; ſo alſo do I beg y Grace that I may never cleave to thy Gifts in ch an undue manner, as to injure that love hich is due upon all accounts to thee the Giver. his I ask in a particular manner in regard of oney or Poſſeſſions; and let me never be ſo un-appy as to make the increaſe of thy Bleſſings, e increaſe of my Unhappineſs. Deliver me from e injuſtice of witholding my Alms, and ſhutting y hand againſt the Poor. May there never be ound in me ſuch an unqueſtionable evidence at I love not thee. Give me rather a Heart make Earthly goods of ſervice to Eternity, nd contrive all ways to ſpare for ſo great a Good.

Good. Let not the eagerneſs of Gain put m
upon any unwarrantable methods of Oppreſſio
Fraud, or Bribery; far be it from me to tramp
upon the known Laws of thee my God for th
ſake of what periſhes in the uſing. Permit m
not to be blinded with the Sin of Covetouſneſ
I ſee the unreaſonableneſs; I ſee the Idolatry
of it; and yet I know it to be ſo deceitful, th
it is apt to hide all this Wickedneſs from tho
who lie under its Dominion, and afford the
numberleſs Pretences, and plauſible Colours
make them appear innocent in their own Eye
Shew Mercy, O Lord, unto thy Servant, in pr
ſerving him from this deceitful Evil. Make m
induſtrious in providing for the Neceſſities of th
Life; but having done that, let me entirely d
pend on thy Fatherly Providence, and never a
tempt any thing unwarrantable for ſecuring m
againſt the apprehenſions of Want. Let no im
ginary fears of this kind ever keep my Purſe ſh
to the demands of Charity; but grant I may gi
liberally and without grudging, looking for n
thing again, where the Kingdom of Heaven
the Recompence. Grant this, O Lord, for J
ſus Chriſt his ſake, who ſubmitted to become Po
to make us Rich, and procure an inheritance f
us that fadeth not away. To whom be aſcrib
all honour and Glory for ever.

¶ *For a Happy Death.*

ALmighty and everlaſting God, by whoſe A
pointment I am here in the Pilgrimage
Life, having Breath lent me for a time, but bei
in a few years to ſurrender it up into thy hand

Gra

rant that I may be well prepared for that Mo-
ent; that whenever my Soul ſhall be ſummoned
appear in thy Preſence it may find in thee the
mforts of a loving Father and merciful Judge.
t my Life be cheifly a Preparation for death;
d let me ſo paſs every ſucceeding Day, as if it
ere to be my Laſt. Remind me I beſeech thee
call my ſelf to account, and look into the true
ate of my Soul; ſuffer me not to tolerate any
ful practice in my ſelf, nor to go blindly on, un-
r the enjoyment of a falſe Peace; nor continue
ilty under any pretence whatſoever. Let it be
continual endeavour to war againſt ſin, and
be watchful in avoiding all the danger and oc-
ions of it. Give me diſcretion to diſcern all the
ares of the World, the Devil, and inordinate
f Love; and ſtrength to ſtand againſt them. Let
incere Repentance cancel my paſt offences; and
y it be my conſtant Practice by daily Contriti-
to wipe away the ſtains of every ſucceeding day.
us may I go on ſtriving to improve in Virtue,
d by doing good to all make my Calling and
ection ſure. May the Heart of thy Servant, O
rd, be ever inflamed with thy holy Love: ever
icitous to walk in thy Commandments; and
th in doing and ſuffering to perform thy Will;
d wait with firm Perſeverance till my *Change*
nes. And whenſoever that ſhall arrive; be thou
Protectour; Preſerve me from the extremes
Deſpair and Preſumption; ſecure me againſt
leſs terrour and Diſturbance; and grant that
dring up my Soul full of Faith, Hope, and Cha-
, I may, however unworthy, meet with Accep-
ce, for the ſake, and Merits of my Redeemer
us Chriſt.

Eucho-

Euchologium Britannicum

Part. II.

Prayers for a Family, or a ſingle Perſon, In the Morning.

HOLY, *holy, holy, Lord God Almighty, which was, and which is, and which is to come,* Thou *art God from everlaſting, and world without end.* We the Work of thy Hands, the Objects of thy Bounty, proſtrate our ſelves before Thee, in the humbleſt Adoration of thy incomprehenſible Majeſty. Thou art from Everlaſting and knowſt all things: We *are of yeſterday, and know nothing*, and to morrow are not. We humble our ſelves, O Lord of Heaven and Earth, in thy preſence. We acknowledge thy Sovereign Dominion over us and all Created Nature. We praiſe and Magnifie thy Eternal Power, and Wiſdom, and Goodneſs, and Truth.

We render Thee our unfeigned thanks for the numberleſs Benefits, which Thou haſt in thy Bounty freely beſtowed upon us undeſerving the leaſt of them. O Lord the King, thy Name *high over all*; exalted far above the Heavens. Thou excelleſt in ſtrength, and haſt an Arm *mighty to ſave and to deſtroy; ſtrong is thy Hand, and high is thy Right Hand.* And yet neverthe thou haſt reſpect unto the lowly. As thou to the Wicked a conſuming Fire, ſo art thou thoſe that worſhip thee a Father; a Father

comp

mpaſſionate, as our moſt enflamed Affections nnot find words to expreſs. The Earth thy oot-ſtool and the fulneſs thereof, the Heaven Heavens, the *Firmament of thy Power*, and the oſt of Heaven thy work, the high Angelick Orers, Thrones and Dominations proclaim aloud e greatneſs and ſplendour of thy Majeſty; in ſpect of which the whole Creation is leſs conderable than the *duſt of the Ballance*. With that aſeleſs Choir *all that is within us* Men conſpires Praiſe Thee, for breathing into us Immortal irits, and advancing us to a pitch of Being, ich makes us capable of looking up to thee the eat Author of it; by which we obtain the high iviledge of acknowledging the Bounty we expence; of praiſing, loving, and reſembling thy iſdom and Goodneſs, O bright Original of all rfection! Never can we ſufficiently admire e unſearchable Riches of that Love which gave e Bleſſed Jeſus to die for Sins not his own. In im thy Grace hath ſo exceedingly abounded, as t only to ſurpaſs our Deſerts, but to be utterly commenſurate to the wideſt graſp of humane eſire. And therefore above all, we bleſs thee r the gracious Declaration of thy Good Will ade to us in our Saviour; by whom thou inteſt the return of Sinners, and directeſt them the way to Life. We thank thee moſt Grous Father, that we clearly perceive the way Happineſs in his Doctrine and Example; and furniſhed with means to attain it by the Spihe *hath ſhed abroad in our Hearts*. For his ſake one we hope for a favourable acceptance of eſe our Addreſſes; as well knowing that noing under Infinite Goodneſs would vouchſafe

any

any regard to what is done by unprofitable Ser
vants; much leſs to us, of all others the moſt un
profitable, the moſt unworthy.

For we are aſhamed, O God, to reflect upo
our great forgetfulneſs of theſe things, and ou
Ingratitude to thee, to whom is owing all w
enjoy in this World, or can wiſh for in a bette
Our hope ſtandeth only in thy Compaſſions, pro
cured by the Interceſſion of our Saviour Jeſu
Chriſt the Lord, which have ſpared us notwith
ſtanding; opened our Eyes upon our Errours, an
touched our Hearts with a ſenſe of our Oblig
tions. And accordingly under the Covert of h
Merits, we humbly approach thee, imploring th
tender Mercies in the forgiveneſs of our Sin
We are truly ſorrowful that we ſhould ever i
cur the guilt of a Breach of Laws that are *bo*
juſt and good, and which in all reſpects it is ou
intereſt as well as Duty to keep inviolable. A
cept our ſorrow, and pardon our manifold ne
lects and omiſſions; our ſlight and careful perfo
mance of the Duties of Religion without a du
attention of Mind.

Forgive our not having always ſerved The
with a perfectly reaſonable ſervice, but often o
of Faſhion or Cuſtom: without that purity of I
tention, ſincerity of Heart; that fervency of Sp
rit; that Zeal for thy Glory; that Care, and D
ligence, and Conſtancy which we ought, an
which our words pretended. Paſs by all Offenc
committed through Ignorance or Weakneſs;
Sins of Incurſion or Surprize; all irregular, ino
dinate Deſires and Affections; but eſpecially o
known and choſen Tranſgreſſions, for Jeſus Chri
his ſake. We utterly renounce them all, an
whatſoev

hatſoever is contrary to thy will; and we De-
te our ſelves to the Obedience thereof. Accept,
moſt merciful Father, of the renewed dedica-
on we make of our whole man, Body, Soul, and
pirit unto Thee. Favour theſe our holy Purpo-
s by thy Grace, and aſſiſt us in the Recovery
ſuch a lively Image of thee our God in all
ighteouſneſs, Mercy, and Faithfulneſs, that we
ay know thy Love abideth in us. O that Jeſus,
e Hope of Glory, may be formed in us in all
umility, Meekneſs, Charity, Patience, and the
ſolute ſurrender of our ſelves to thy good Plea-
re! O that the life we lead in the Fleſh may
that of Him, *who went about doing good*! Do
ou, O Lord, keep it ever in the purpoſe of our
arts to pleaſe Thee for the future, and keep
y Commandments always for our good. Write
em in our Minds, and put thy Fear in our in-
rd parts, that we never again fall from Thee.
each us, we beſeech Thee, ſeriouſly to conſider,
at *we came into this World, not to do our own Will,*
the Will of Him that ſent us: that we are no far-
er Chriſtians, than as we give all diligence to
rform our Maſters will, and ſincerely obey that
oſpel we pretend to believe. Teach us duly to
nſider what the ſpecial Nature, Employment,
d Satisfaction of reaſonable Agents is; and af-
ſt us deeply with the important deſign for which
live; that ſo, always looking upon our life as
ſtate of Probation, we may readily transfer all
pectations of true ſatisfaction to that which is
come. We alſo praiſe Thee, as for the Sacri-
e of Chriſt, ſo alſo for the deſcent of the Holy
oſt, which enabled the Apoſtles to preach the
d tidings of Salvation throughout the World;

and

and to tranſmit to us of theſe latter Ages, in ſafety and Purity, thy Word, the great Charter of eternal Life: the Guide and Comforter of our Pilgrimage.

And, Bleſſed be thy Name that Thou haſt trained us up in thy true Religion, and made us Members of that holy Church which is knit together and enlivened by thy Inſpiration, O Bleſſed Spirit and *Power* of the moſt high God. That Thou haſt given us Opportunity to know that love of thine which *paſſeth knowledge*: that we have been touched with the Folly and Miſery of our ſins and that we have made ſtrong Reſolutions of conforming our ſelves to thy Laws for the time to come. Awaken our Minds, we pray Thee, to frequent and ſerious reflections upon theſe very diſtinguiſhing Favours; and keep alive ſuch a powerful ſenſe in us of thy Preſence and the Love of Chriſt; that we may fear, and truſt in, and chearfully obey Thee: ſtudy thy Approbation chiefly and account it for Happineſs and Perfection to be like unto thy Bleſſed Self. To this end let thy Spirit bear us up continually above all Temptation by the vigour of our Faith, the powers of Love, and holy Hope; that no Appetite of Pleaſure, no deſire of falſe Glory, may be ſo far indulged, as thereby to gain ſtrength to withdraw us from our Allegiance. Help us to be diſcreet in ordering our Affairs: uſeful in every State and Relation: obſervant of thy Fatherly Providence in what befals us; and ever prepared, ever willing to die, when, and as to Thee ſhall ſeem good. Make us highly ſenſible of the Frailty, Shortneſs and Uncertainty of this Life, and the importance of that which is Immortal. Make us, under the impreſſion

mpreſſions careful ſo to lead our lives, as we now
learly perceive we ought, and as we ſhall earneſt-
wiſh we had done when we come to die; that
his Conſideration may diſpoſe *us to make haſt, and*
t delay to keep thy Commandments; nor any long-
r put off that great work, which can never too
oon be undertaken. O Let the remembrance
f our putting off this earthly Tabernacle at no
me forſake our Spirit: never ceaſe to influence
ur Actions; and Grant, that when we ſhall be
athered to our Fathers, we may be found in per-
ect Reconciliation with thy Nature and Will,
nd may be able to lift up our heads with Joy
efore thee, O God, of the Spirits of all Fleſh;
ell knowing that our Redemption from ſin and
iſery is fulfilled; and that we ſhall be for ever
nd ever, world without end, Partakers of the
anifeſtations of thy Glory in Beatitude ineffa-
le, inconceivable.

And, that we may always approach thee with
elight, Be thou Lord our Helper. Let us feel
the Joy of our hearts to think of Thee, praiſe,
lore, and give thanks unto Thee. Fix in our Souls
habitual, pure Intention of thy Glory in what-
ver we do. Give us to ſubmit willingly to thy
iſitations, as the Remedy of our Souls, and the
iſcipline of a Benefactour.

And now that Thou haſt been pleaſed to bring
ſafely to the beginning of this Day, for which
ſo we laud and magnifie thy Goodneſs, vouch-
afe, O Lord, to continue the Bleſſing by the De-
ence of thine Almighty Power; and Grant, that
either the example, or ſolicitation of the wick-
d, nor the diſtraction of our own Affairs, nor
e allurements of ſinful deſire, may either retard

our

our ſpiritual Progreſs, or draw us into the Com miſſion of ſin. Keep us all, O Thou Preſerve of men, this day under a laſting conviction o thine Univerſal Knowledge. Let this Truth dwe in our Mind: that Thou, our King and our Go art ever intimately and immediately preſent wit us; that Darkneſs and Retirement are no Cove ing from thy ſight; that Thou never ceaſeſt Da or Night to behold our Actions; That the leaſ and moſt inconſiderable of them is not hid fro thine all-ſeeing Eye. That Thou hearkneſt t the ſecret whiſpers of our Heart; that Thou n teſt in thy Book of Remembrance our Words an Deeds, Omiſſions and Purpoſes; even thoſe th expired in meer Intention, and wilt for the bring us into Judgment. O may the Iſſues of th Day of Recompence, the day that is coming u on all Fleſh, be ever ſounding in our Ears, an alarming our Security and Negligence; May th expectation of it keep us upright in Heart an Mind; render our whole Converſation temperat and make us diligent to embrace all Opportun ties of doing good. We intreat thy Bleſſing upo us in the work thy Providence hath aſſigned; gra that we may ſo behave our ſelves therein, th we bring not upon us at Night the remembranc of an Evil Conſcience.

Bleſs, preſerve, and defend thy holy Catholi Church: the Societies for propagating the Goſp in Foreign Parts; and, in great mercy to th Church of theſe Nations, Bleſs our Sovereig Lord King *George*: his Royal Highneſs *Geor* Prince of *Wales*: the Princeſs, their Iſſue, and the Royal Family. Give unto the King, Healt long life, and Proſperity. Bleſs Him in his Of

ce

rs of State and Juſtice; and grant to every of em a Publick Spirit; that without too quick a nſe of their own Intereſt, or that of the Party ey eſpouſe, they may well diſcharge the ſeveral ruſts repoſed in them, to thy Glory, and the ood of thy People.

Pour thy Bleſſing upon our Spiritual Paſtors, d ſucceed their Labours. Give us all Grace to low their Admonitions, and to eſteem them ghly for their Works ſake. Remove out of the urch all Corruption, Offence, and Diviſions, Tyranny and Uſurpation over the Conſciences Men; that thoſe who profeſs the ſame Faith, y treat each other as Heirs of the ſame Sal- ion. Bleſs our Brethren of the Reformed urches, and thoſe alſo who unhappily Separate m us; however diſtant and irreconcileable our inions and external Communion may be, yet Thou the God of Peace and Order, unite us in Bond of Charity and Holineſs.

Bleſs, O Lord, we pray Thee of thy Goodneſs, Univerſities, thoſe of this Land eſpecially. eſerve in all the Members of thoſe Bodies a chable Temper, and Minds always open to idence from what Quarter ſoever it may hap- n to come. Let no Mans Reverence make em to fall. Keep them unwearied in the Pur- t and Improvement of Science, and grant they y neither be raſh to admit or propagate Error; rnal, to diſſemble their Convictions, or to *hold Truth in Unrighteouſneſs*. Aſſiſt their Endea- urs to put a ſtop to that Spirit of Deiſm, Fa- ity, falſe Worſhip and Superſtition, Immorality d Profaneneſs: to that Hypocriſie and *form of dlineſs, without the Power* thereof, which is gone

out among us on whom thy Name is called. B
pleaſed to pity thoſe who pity not themſelve
to give unrepenting, ignorant, careleſs and o
ſtinate Sinners, a proſpect of their Danger. L
Iſrael according to the Fleſh acknowledge Hi
whom they have peirced; and let the Fulneſs
the Gentiles glorify Thee. Be merciful, O Go
the God of all Conſolation, to thoſe who are
Diſtreſs; to whom the Adverſary ſuggeſts Deſpa
to thoſe who labour under Poverty, Sickne
Captivity, Perſecution. Sanctifie their ſeve
Afflictions to them; affording them what Th
knoweſt the moſt effectual to promote their Te
poral or Spiritual welfare. Increaſe their Fa
and Virtue here to the enlargement of their H
pineſs hereafter.

Extend thy Goodneſs to all our Friends, Be
factors, and all thoſe concerned in our Educati
or Spiritual attainments; Recompence to th
all their kindneſs to us an hundred-fold. Gr
they may in this manner lift up their Souls
Thee, and teach thoſe who come after them
Love, Honour, and Obey Thee. And grant u
portion in all the good Prayers, either by the
or any others offered up in our behalf; and ma
both them and us partakers of the Interceſſion
thy beloved Son, and the groans of the Holy Spi
Pardon all our Enemies and turn their Hea
and help us to overcome their Evil with Go

O Lord our Governour, we beſeech Thee,
Jeſus Chriſt his ſake, favourably to look up
theſe holy deſires, wherewith our Souls under t
preſſure of this mortal Body, aſpire towards Th
accept, encourage, and preſerve them; ma
them reſtleſs and importunate, till they ſhall
ce

ive their final accompliſhment in the peaceful egions of Eternal Bliſs. Amen.

¶ *For Noon, or any other time of the Day.*

Whitch.

Adore thee, O Lord God, infinitely Great, infinitely Good, Maker and Governour of Hea- n and Earth. Worthy art Thou, O moſt High, receive all Honour and Might; for Thou haſt reated all things, and for thy Pleaſure they are, d were Created. *O Lord our Governour, how ex- lent is thy Name in all the World!* Send down y holy Spirit, O moſt merciful Father, upon e thy Servant; and ſo fill my Soul with thy race and Heavenly Benediction, that I may be- me a living Temple ſanctified to thy Honour d Service; ſuch, wherein thou mayeſt delight abide in now and for ever.

To this end, grant me ſeriouſly to conſider, hat Thou art, what I my ſelf am, and what I ght to be. That Thou art a God greatly to feared for thy Power and Juſtice; greatly to loved for thy infinite Goodneſs and Perfecti- ; and greatly to be praiſed and had in ho- ur for thy Magnificent Bounty, Loving kind- ſs, and Long-ſuffering. That Thou art both the uthor and End of my Being: my true and only od: the Cauſe of all my Joy and Happineſs; d the great Center and Stay of the whole reation.

That I am a Creature; one that once was not, d now am a poor, empty, weak, imperfect Be- g. That I have nothing but what I receive m thee, and that freely, and unworthily: that an do nothing but what I do by thee: that

from Thee I derive my Being, Life and Motion my Happineſs, my All: that I can know nothin but what I know in Thee, and in thy Light, i whom is no Darkneſs at all. That I am n only thy Creature, but thorough my own defau and ſelf-will, a ſinful Creature; a Creature actin againſt the end of my Creation; againſt the La of my Creator, and the Law of my Mind; again the dignity of my Nature, againſt my true I tereſt both here and hereafter. That I have n loved Thee as in ſtrictneſs I ought; with m whole Heart, and Soul, and Mind, and Strengt that I have not loved Thee as I might, accordin to the meaſures of thy Grace, and my prefer Abilities; nor indeed as I have loved this Worl and the Vanities of it, having been *a lover of Ple ſure, more than a lover of God.*

Grant me alſo thy Grace ſeriouſly to conſide what I ſhould be, as well towards Thee, as t my Neighbour and my Self. That I ought to b Holy, Juſt, and Charitable, and Temperate: th I ought not to lead a careleſs undirected Lif as thoſe who have no ſenſe of Thee and the Duty: who beleive not Heaven, nor fear a Hel but as one that now lives in thy Preſence, an muſt hereafter give thee an account, and be Ete nally Happy or Miſerable according as he d means himſelf in this ſhort time of Trial; an that therefore, *denying all Ungodlineſs and World luſts,* I ſhould live Godly, Righteouſly, and S berly in this preſent World; *looking for that bleſſ Hope,* and the *Glorious appearing of our Saviour Je ſus Chriſt.*

Fix, O Lord, theſe Conſiderations in thy Se vant; let them ſink down ſo deep into my Hear th

at they may bring forth in me the fruits of
od living; that ſo my Spirit may be Pure and
d Right within me; my Converſation holy;
y Death comfortable; my Reſurrection joyful,
d my State and Condition Happy and Glori-
s with thee my God for ever. And, ſince I
ow not how long or ſhort my continuance in
is World ſhall be, nor how great Temptations
d Dangers I may be expoſed to; receive me,
merciful Lord, I beſeech Thee into thy Pro-
ction, and watch over me by thy Wiſe Provi-
nce for good. Preſerve me from the heats of
ſſion, the violence of Deſire, the ſurprize of
uſt, and the uneaſineſs and miſchief of a proud
governable Spirit. From the murmurs of a
rrow Fortune; from the inſolence and vanities
Wealth; from the deſigns of Wicked Men;
om the ſnares of my own Heart, from the ma-
e of the Devil, and inevitable Danger. From
e withdrawing of thy Grace; and from the ſad
fects of Melancholy, Deſpair, and evil Opi-
ons.

O Lord, be pleaſed then to give an Humble,
ankful and obedient Heart; a tractable will, a
iet and eaſy Spirit, governable Affections and
Devout Soul; That I may ſtudy to do good;
hat I may live as becomes the Goſpel of Chriſt;
at I may be always under the Protection of thy
race and Providence, and with the Fruits of
ighteouſneſs adorn my holy Profeſſion. That
y Failings may inſpire me with greater vigilance;
at I may ſtill retain a penitent heart and a due
nſe of my Tranſgreſſions. That I may beleive
Thou haſt ſaid, and do all Thou cammandeſt;
at my Life may be ſo eaſy and exemplary, as I

may be fit to leave it in thy Faith and Fear; tha
I may ever Praiſe and Adore, and be numbre
with thy Saints, in Glory everlaſting. Lord hea
and anſwer me for Jeſus Chriſt his ſake. Ame

¶ *For Night.*

Mapletoft, and J.

ALmighty God, the Father of our Lord Jeſ
Chriſt, the God of the Spirits of all Fleſh
awaken, we pray Thee, all the Powers of our Sou
to Acts of a lively ſenſe, and Apprehenſion
Thee; that we may have all due regard to The
in our Minds, and may be in thy Fear, whilſt w
preſent our ſelves before Thee; That we ma
have a true inward feeling of the glorious Perfec
ons we praiſe: the moſt delightful Remembran
of the Mercies for which we give thanks, and d
ſires the moſt zealous of being conformed to th
will, and feel more and more the Influence
thy Grace, when we preſent our Supplicatio
before Thee; to whoſe tender Compaſſions w
owe this days ſafety.

Put us O Lord upon thoſe Acts towards The
which thou madeſt us capable of; that we ma
duly acknowledge Thee, who art the Original
our Being; that we may obey and ſerve Thee o
Lord and Owner; that we may be thankful
Thee, who art our great and daily Benefactou
admire, adore, and worſhip Thee, the great Fou
tain of all Perfection, and every Name of E
cellence and Dignity; That we may love and d
light in Thee, who art the firſt and chiefeſt Goo
that we may believe Thee who art Infallibility
ſelf; that we may place all our Truſt and Affian
in Thee above all, becauſe of thy Gracious Pr
miſ

ises, and known Faithfulness, and Immutability; and may in all our *Actions* and *Designs*, ultimately refer to Thee, who art the Beginning and nd of all things, the First and the Last.

That we may support our Adversity by confiding thy Promises: and *though the Fig-tree should not ossom*, and the *labour of the Olive should fail; the Flock rish from the Fold*, and the *Earth deny her increase*; et We may even in those Extremities be strong rejoyce in the Lord our God, and *Joy in the od of our Salvation*. [And that We may for all e good things of this life, in a grateful Remembrance of thy many past Mercies intirely trust in hee for the time to come.]

And we humbly pray Thee to grant, that in e use of our Liberty, we may present thy Majey with a Free-will Offering; and bring unto hee the Consent of our Minds; that so we may ecome altogether *thine*: as We are so by Creaon; by thy Maintenance, Preservation, and conant Providence over us; by thy gracious assumg of us into a nearer Relation to thy Self by Jeus Christ: we may also be Thine by a voluntary Devotion of our selves to thy Service. To this urpose destroy out of us we pray Thee whatever e have acquired unnatural to the Principles of hy Creation in us by the Abuse of our Faculties nd Talents: by neglect of thy Grace; by a Comliance with the corrupt guise of a degenerate orld. Naturalize to Heaven the estranged Spiits of thy Servants: reconcile us to the Things f that high Estate; so may we not drudge on in he World, nor act a slavish part in the ways of Religion; but serve Thee with freedom and Ingenuity of Mind, as those who are set at Liberty,

and

and reſcued from the Bondage of Satan; havin the Law of Life which is in Chriſt Jeſus makin us free from the Law of Sin and Death.

Bleſſed be God, who hath raiſed up for us Prince and a Saviour, to give unto us Repentanc and Forgiveneſs of Sins. Make us Partakers o that Salvation which our Saviour hath wrough by thy Appointment; that our Souls may Ble Thee to all Eternity. For this end, the great, an ultimate end of Man, bring us all within th Terms of the Covenant of Grace, *Repentance fro dead works*, and a reſolved Obedience to thee i all things; and ſuffer us not to fail or fall ſho herein.

Give us heartily to revoke, and undo whatſo ever we have done amiſs in Life; to condemn ou ſelves, and humbly beg thy Pardon through th Mediation of our Redeemer; and for the Tim to come leave off from ſin, and return to our firſ Works.

For we muſt acknowledge that we have retain ed too much diſtraction of thought, and deadne of Spirit; much of Cuſtom and Formality: wan of reliſh, want of Zeal and Fervour in Religiou Exerciſes: We are Prone to deceive our ſelve with ſhadows of Devotion inſtead of the ſubſtance apt to content our ſelves with barely Praiſing th Divine Perfections which we have not had the ho ly Ambition to imitate. Even this Day has foun us guilty —— [*Pauſe here, that the Audience may re collect themſelves*]

[We muſt acknowledge O God, that to us be longs nothing but ſhame and confuſion of Fac for ever. Being Vile by Nature, we have mad our ſelves ten-fold more ſo by evil Practice. Ou

Tranſgre

ranſgreſſions have multiplied upon us; being at-
nded with many high Aggravations; in that
e have neither feared thy threatnings nor valued
y Promiſes; by Mercies and by Judgments
qually irreclaimable. We have lived as if we had
othing to fear or hope from Thee here, or here-
ter; inſomuch that our Sins are too notorious
be concealed, and too heinous to be excuſed.]
Pardon whatever we have done or omitted there-
, contrary to thoſe holy Purpoſes and Reſolu-
ons wherein we ſtand engaged unto Thee. Let
r former miſcarriages create in us Humility:
ake us, every one, more ſenſible of our weak-
eſs, and neceſſary dependance on Thee our God:
ore thankful to Thee for preventing us by thy
race from running into thoſe Evils we have not
mmitted: more vigilant, and wary not to tranſ-
eſs hereafter: more Charitable and Compaſ-
onate to our Brethren, who may have failed as
ell as we. O Lord hear, O Lord forgive, O
ord hearken and do abundantly for us above all
e can ask or think. Anſwer, and accept us in
y Beloved Son who hath added Confidence to
r Importunity, and made theſe our Approaches
aſe to be without Hope.

And help us we humbly beſeech Thee to make
due acknowledgment to thy Son our Lord, the
viour of the Myſtical Body: to conceive of Him
r the Height and Excellency of his Perſon; for
e Worthineſs and Fulneſs of his Undertaking
d Performance on our behalf. Let us have that
pendance on Him, that expectation by Him
ich thou haſt warranted.

And grant, O Lord, that we may both be plant-
into the Likeneſs of his Death by ſelf-denial

and

and reſignation; and may alſo bear the image o
his Reſurrection by Heavenly-mindedneſs; tha
ſo He may become a compleat Saviour to us, an
we may obtain Redemption through his Blood
even the Forgiveneſs of our Sins; and the r
newal of our Natures by the Operation of his goo
Spirit. And ſince it is not in *Man that walke*
to direct his ſteps, O let Him *hold up our goings*
thy Paths, that our Footſteps ſlip not. Let Him ru
in our hearts, that we may obey what Thou co
mandeſt, avoid what Thou haſt forbidden, fe
what Thou haſt threatned, and live in aſſured e
pectation of thy Promiſes; ſo ſhall we in all thing
approve our ſelves faithful Servants to Thee o
Gracious Father, and Jeſus Chriſt our Lord.

Help us all along in Life to ſubordinate all t
Affairs of Time to the intereſt of our Souls
the State that is to come. Help us to ſhake o
this vain world, and to breath after Immortalit
being in perfect Reconciliation with the Laws
everlaſting Righteouſneſs, Goodneſs, and Trut
the Laws of Heaven. That in ſo doing we m
comply with the Nature and Will, and anſwer f
ly the Relation we ſtand in to Thee. Help us
acknowledge Thee in all our ways, and not to *le*
to our own Underſtandings, nor *ſacrifice to our N*
Take out of us the Baſe and worldly Heart, a
give us *ſenſes ſpiritually exerciſed*; that we m
judge and diſcern, favour and reliſh the Thin
of God. O keep us always under thy Communi
tion and Influence, and let us walk in the Light
thy Countenance. Suffer not our Spirits to ſi
too deep into the Love of any, the greateſt, temp
ral Good; but rather by all theſe Earthly bleſſi
which thy Bounty affords for our Support, Eaſe, a

Delig

elight, raiſe our Hearts to thoſe Celeſtial Enjoy-
ents which will yeild us everlaſting ſatisfaction.
nd ſanctifie, O Lord, all thy diſpenſations to-
ards us, make our Proſperity Humble, our Ad-
rſity Patient, and finiſh all our enjoyments with
e Addition of a thankful Heart.

We bleſs Thee, Father of Good, for all thy Fa-
ours and Mercy vouchſafed us in this life in re-
tion either to our Souls or Bodies. Be Thou for
er endeared to us by all thy Goodneſs, Kind-
ſs, and Faithfulneſs: and let us ever be and
ink our ſelves engaged to Thee in Duty and Af-
ction; that ſo with choice and delight we may
rve Thee our great Benefactour, by whom we
ve been made capable of taſting whatever is
ood; from whoſe liberal Hand we have all a-
ng received it; and Hope we ſhall do ſo for
er.

Acquaint us, O bleſſed Lord, in this day of our
ial with the employment of Eternity. Teach
to converſe with Thee our Governour in this
orld by holy Meditation, frequent Addreſſes to
hee, and all other holy Exerciſes: By conſtant
tention of thy Honour and Service: By exact
lking according to the difference of good and
il; that ſo when theſe frail Bodies ſhall under-
Diſſolution, our Souls may readily join them-
ves to the Spirits of the juſt, who being deli-
red from the Burden of the Fleſh are in Joy
d Felicity; and with *Abrahams* Company in *A-
hams* Boſom, laud and magnifie our Deliverer,
d wait with Patience for the glorious Appear-
ce of Jeſus Chriſt.

Help us ſo to order our Converſation in this
orld, and to lead ſuch Lives upon which we

may

may at any time ſafely die; and whenſoever tha happen, which will be when Thou ſhalt appoi in whoſe Hand are the iſſues of Life and Death Crown all the many other favours vouchſafed u with the addition of this one bleſſing; let it ha pen to us with all advantage for Eternity. L our removal hence be when we are duly prepare for our Change in a holy diſpoſition of Soul when we ſhall have clear acts of Faith in Thee h Jeſus Chriſt: high and reverential thoughts Thee in our Minds: enlarged and flaming Affec ons towards Thee.

Afford our laſt hours ſuch a Preſence of th good Spirit; that we may have ſolid Conſolatio in beleiving, and may depart in the Faith of thi Elect; that we may eſcape all conſternation Mind: all confuſion of Thoughts: all anxie and doubtfulneſs concerning our Salvation. this manner may we chearfully follow thy call i to the State on the other ſide the Grave; of th reality of which Thou, O God of the Living, ha given us ſo great aſſurance in the Reſurrectio of Chriſt, who hath alſo promiſed *to change th our vile Bodies, that they may be faſhioned like un his Glorious Body*. And Lord, enable us the me while *in Faith and Patience to poſſeſs our Souls*.

Do good unto the whole World: recover th lapſed Creation: Compaſſionate the forlorn co dition of Mankind; loſt in themſelves, and lo to God through Ignorance and Stupidity; throug Superſtition, Idolatry, and falſe Worſhip; throug Atheiſm, Profaneneſs, and Immorality. O let th light of the Goſpel break forth and ſhine throug the whole World.

Reform whatever is amiſs in theſe Kingdom

Rebu

ebuke Atheiſm and Diſſoluteneſs: Eſtabliſh ace, and Truth, and Righteouſneſs among us all Generations. Purifie the Chriſtian Church om all Corruption; and let the Truth which is cording to Godlineſs prevail every where in the orld, againſt the Spirit of Error, and every ſe Opinion whatever.

We deſire the Comfort of thoſe that Mourn: e Eaſe of all who are in Pain, and releaſe to e Captive. We humbly beg increaſe of Good- ſs to all Chriſtian Princes; and more eſpecially our Sovereign Lord King *George*. Bleſs him in e Royal Family, and his Miniſters. Give clean- ſs of Hands and Impartial Spirits to thoſe om thou haſt ſet over us in Church and State; niſh them with all the gifts needful for the diſ- arge of their ſeveral Truſts.

Continue the Bleſſings of this Nation we have herto enjoyed, of the Comfort of thy Goſpel, d Liberty of thy Truth. O give us frequent portunities of praiſing thy Majeſty in our Pub- k Aſſemblies; and grant that the daily Sacri- e of Devotion, and Sacramental Thankſgiving y never ceaſe; but be for ever preſented to ee, and for ever united to the Interceſſion of ſus Chriſt.

Finally, we repeat our humble petition for thy rdon upon whatever this Day can witneſs a- nſt us. O that we may not lye down to Reſt thy Diſpleaſure; but that thou wouldeſt grant that Forgiveneſs which we may poſſibly never ve any future opportunity to ask of thee. Re- ſh our broken Spirits; and when we awake, p us to employ all our renewed ſtrength to Honour and Glory. Raiſe them with our

Bodies

Bodies to ſuch a vigorous and lively ſenſe of th
continued Goodneſs, as may provoke us all th
ſucceeding day, to unwearied diligence in wel
doing. And the ſame Mercies we beg for ou
ſelves, we beg for all Mankind. And now, O
Lord, we repoſe our ſelves in the beleif of th
good Providence. In Confidence that thou ne
ther ſlumbereſt nor ſleepeſt, we commit our ſelv
and our friends unto thy Almighty Protection, i
the Name of Jeſus Chriſt our Lord and Saviou
Amen.

¶ *For the Lords Day, in the Morning.*

O God, who art alone Almighty, the God
all Beings: the God of *Abraham*, *Iſaac* an
Jacob; to Thee do the Souls of the Righteous c
aloud; upon Thee recline the Hopes of the Godl
O thou that heareſt the Prayer of thoſe who ca
upon Thee in Sincerity, and who knoweſt the Su
plications that are not uttered: O Thou wh
haſt appointed this preſent World a Race to Pi
ty and Righteouſneſs; opening to all the Ga
of Mercy; and haſt taught us all by Natur
knowledge and the Admonitions of the Law, th
the Poſſeſſion of Riches is not everlaſting; t
Graces of Beauty not perpetual: that our Streng
is Weakneſs, and our Age Vanity; and that n
thing is laſting, but the good Conſcience of Fai
unfeigned; Bleſſed be thy Name for ever!

Thou Lord, in *the beginning haſt laid the Fou
dations of the Earth*, by the operation of thy we
beloved Son. The Beauty and Order of th
World is the effect of thy Power and Wiſdo
To the impulſe of thy mighty Hand the Ligh

f the Firmament owe their Motion, and the Sun erives his heat from thy Bounty. At thy Com-nand they all preſs towards Him, and Thou haſt etermined the Intervals of their approach in lumber, Weight, and Meaſure, and they never ranſgreſs thine Ordinance or depart in the leaſt om thy Word. By thy Rule wanders the leſſer ight, Index of holy Seaſons, and chears our Darkneſs; and the Planets err according to Law. hou, their great Maker preſerveſt them all, and he Hoſt of Heaven praiſeth Thee.

We bleſs Thee, O Lord, in behalf of thy Crea-ures with whom the Air, the Earth and Seas are pleniſhed. We thank Thee for thoſe of them hat miniſter to our Uſe, Pleaſure, or Neceſſity; hoſe eſpecially who loſe their Lives for the Pre-ervation of ours. We adore thy Goodneſs to hem all: We give Thee the Glory of that plen-ous Proviſion Thou haſt made for them; *Thee, ho openeſt thy Hand and all things living are filled ith Good.*

We praiſe Thee for the Creation of Man, the oncluſion of thy great Work; and the Domi-on vouchſafed him over the lower Natures. We agnify thy Goodneſs who didſt not purſue his iſobedience with utter Deſtruction, but didſt nterpoſing thy promiſe for his Reſurrection) the Perſon of the ſecond *Adam* looſe the Bonds the Grave, and open to us the Gate of Ever-ſting Life, O Thou receiver of the Dead through eſus Chriſt our hope, the Horn alſo of our Sal-ation!

Great and marvellous are thy Works, O God Al-ighty: juſt and true are thy Ways, O King of Saints! uſtly do the bright Choir of Angels and Spirits

Intel-

Intellectual: the Seraphim inſtinct with flamin
Zeal: Thrones, Powers, and Dominions, mix the
never ceaſing voices, and conſpire in Songs
Triumph, *Holy, holy, holy, Lord God of Hoſt*
Heaven *and Earth are full of thy Glory; Bleſſed be t*
Glory of the Lord out of his Place!

Emulous of the Hierarchy of Heaven, of t
Arch-angels great in Service and excellent
Worſhip; of the Cherubic Forms prone to obe
winged ſix-fold to haſten thy Decree, and ſpe
the Execution of thy Will; we, O God, a ſing
part of thine Iſrael upon Earth, with Hearts
Chearfulneſs, Love, and Admiration, join to the
our tribute of Laud and Thankſgiving: *Glory*
to Thee, O Lord moſt High! Bleſſed be the God a
Father of our Lord Jeſus Chriſt; who according
his abundant Mercy hath begotten us again to a liv
hope by the Reſurrection of Jeſus Chriſt from the De
to an Inheritance incorruptible and undefiled, and t
fadeth not away, reſerved in Heaven for us.

Great is thy Power O Lord, and thy Und
ſtanding who can number? Rich art thou in
nefits, and long ſuffering; Thou inviteſt the
pentance of the Sinner; and Admonition is
iſſue of thy Bowels of Compaſſion. Thy Merc
are everlaſting, and thy Truth endureth from
neration to Generation. *O ye ſons of God, bleſ*
the Lord, praiſe Him and magnifie Him for ev
Thy Mercies are the ſure Mercies of *David*: T
Compaſſions fail not; and of thy Goodneſs th
is no end. *O ye Juſt*, whom it becometh well
be thankful, *Bleſs ye the Lord, Praiſe him, and M*
nifie him for ever!

Heaven, and the Heaven of Heavens thy Thro
cannot contain Thee; but containing every thi

e, proclaim thy Dominion. The Earth, thy otstool, unsupported and yet stable, declares e unshaken stedfastness of its Mighty Authour; *o hath founded it upon the Seas, and prepared it up-the Floods: who beareth up the Pillars of it.* The ong Mountains acknowledge their Maker, and e Everlasting Hills the Presence of their God: ey tremble at the Voice of his Thunder, and lt away at the blasting of the Breath of his spleasure.

The Choir of Stars challenge and surprise our ew; declaring Him that numbers them: shew-g Him that Names them. The Verdure of that ge Tribe of vegetable Nature acquaints us, that s none but Thou O God who *Cloathest the Grass,* d whose *Clouds drop Fatness.*

Thou art Holy above all Holy Beings, and by Hands they are sanctified. Thou art glorious d highly exalted: invisible by Nature: in thy dgments unsearchable: Thy Greatness is, un-nded: Thy Excellency knows no limits: Thy narchy is without Succession: and of thy King-m there is no end.

All Glory be to thee, O Lord our God, who compassion to our weakness; which is not ca-ble of an uninterrupted Contemplation of Thee, is the nature of thy Angels that excell in ength; hast appointed a Solemn Day on pur-e for the remembrance of Thee. Glory be unto ee for setting aside a seventh part of our time thy Self, and liberally indulging the remainder our use. Let us ever esteem it our Priviledge our Happiness, to have a Day of Rest set rt for our Spiritual exercises, and holy to the rd: to have one Day in the Week free from

diſtraction, and diſengaged from the Clamou and Tumults of Life; which may afford us th Benefit of ſecond thoughts, and give time for Retroſpect of our Actions: which may chec and interrupt our too eager application to thin that periſh: a Day wherein we have nothing do, but to admire thy Works; to praiſe thy Goo neſs; to love, to ſerve, and worſhip Thee.

Incline us, O Lord, to worſhip Thee, not on in ſecret; but with our Families, and in the Co gregation: to ſpend a Day of the moſt exalte love to Man, in doing *good as we have opportunit* in Works of Neceſſity, Prayer, Devotion, Charit and holy Meditation. Be it ever to us a Day cred to the returns of Divine Love: a Day Heavenly Joy and Refreſhment. And grant, humbly pray Thee, Holy Father, that thy Bleſſ Spirit, who on the Firſt Day of the Week, ſcended in miraculous Gifts on the Apoſtles; m deſcend upon us, and upon all Chriſtian Peop that we may be always in the Spirit of the Lo upon the Day which the Lord hath made. An ſince the Bleſſing of everlaſting Salvation whi we of the Chriſtian Name do now commemora exceeds the reaſon for which it was kept holy the Jews; O let our Love, and our Praiſes ceed theirs in proportion alſo, for Jeſus Chriſt ſake; To whom be aſcribed all *Bleſſing, and H nour, and Might, and Praiſe, and Dominion,* and Him *that ſitteth upon the Throne for ever.* Amen

¶ *Another, juſt before Church.*

Ma

MOST Holy, and infinitely glorious Lo God; Thou art greatly *to be feared in*

Aſſem

ſſembly of thy Saints, and to be had in reverence
f all them that draw nigh unto Thee. Forgive
l our abuſes of thy Mercies; the miſpending our
me; our profanation of thy Sabbaths, by doing
r own Works, and thinking our own Thoughts;
d all other the unworthy Returns we have
ade for thy Benefits; which might juſtly cauſe
hee to withdraw thy ſelf from among us, and
y Bleſſing from thine Ordinances. Make us
ly ſenſible of the worth of the Opportunity
hich on theſe Days Thou putteſt into our hand
r our Souls good. Let it not be as a Price put
to the hand of Fools who know not how to uſe
; but help us to make a right improvement
ereof, to the Glory of thy Name and the pre-
ring our entrance into thine Eternal Reſt. Let
t thy Sabbaths, nor the uſe of thy Sanctuary
continued to us in vain; but help us to grow
Grace under all the means of it.

Vouchſafe thy Preſence to our ſolemn Aſſem-
ies: accompany thy own Inſtitution with thine
n Bleſſing. *Let thy Prieſts be cloathed with Right-
ſneſs, and thy Saints with Joy.* Make thy word
their Mouths effectual for the turning of many
to Righteouſneſs; and pardon all thoſe of thy
ople who are not prepared according to the
eparation of the Sanctuary. And ſince it is
t in Man to order his goings, but the prepa-
tion of the Heart is from Thee, prepare, O
rd, our Souls for a holy Intercourſe with Hea-
n, that all its Powers may be abſtracted, and
ed on things unſeen. Stir up our Minds to a
igent attendance on thy Publick Ordinances:
luence the Devotion of thy Servants; that we
y hear thy Word with Reverence and Atten-

tion, and offer up our Supplications with Zea and Fervency. O let our Praiſe this Day aſcen as Incenſe, and the lifting up of our hands be a accepted Sacrifice.

Go along with us, we humbly pray Thee, int the Publick Aſſemblies. Give us duly to conſide Thou haſt an Eye upon us at all times; mor eſpecially when we draw nigh unto Thee in th way of thy Worſhip. Give us to pray unto The in *Spirit and in Truth.* Let our Words be the lan guage of the Heart. Let the Confeſſion of Si be ſo *real*, as to increaſe our hatred and watch fulneſs againſt it. Let our Thankſgivings be much the *inward* ſenſe, and our Prayers the earn eſt *Deſire* of our Souls; that we may return hom under great impreſſions of Contentment, Reſig nation, and Reſolution to uſe our *utmoſt* ende vours to be ſaved. Suffer not our Prayers to b a Lie: the bare recital of other Mens Compo tions; but grant us affections conformable t what we utter with our Lips. Silence all world Deſires whilſt we are in thy Preſence. Strike o Spirits with awful Apprehenſions of the ſurpa ſing Greatneſs of thy Majeſty; let our Chari and Gratitude, flame to the higheſt Pitch; ben our Wills to the moſt chearful ſubmiſſion to thy holy Commands; and touch us with joy an gladneſs when we hear thy exceeding great an precious Promiſes; and, O grant that we m not be of the Number of the *Hearers only.* L us attend to thy Word as that by which we a to be judged, and which upon our Belief and O bedience is able to *ſave our Souls.* In ſo doi may we go on to perfection, every day offeri up Hearts better prepared to bear a part in t

Bleſſ

leſſed Company of Heaven. Hear us, O Lord, e beſeech Thee, and continue thy Ordinances nto us, in all the happy purity of the Eſtabliſhed eligion; and ſanctifie our ſincere uſe of them ith efficacy and ſucceſs to the renewal of our atures, and the amendment of our Lives. Bleſs heſe and all other the external means of Grace nto us, and keep us the remainder of this Day om whatever may be hurtful either to our Souls r Bodies. Grant this for Jeſus Chriſt his ſake.

¶ *Prayer at, or after Noon.*

Mapl.

O Eternal and glorious Lord God, our Creator and Governour, our Law-giver, Saviour, and udge; We own with all Humility, Gratitude, nd Veneration, that the Glories of thy Nature ine forth in the works of thy Hands. We Praiſe, lagnifie, and Extol Thee, for all the wonders hich were in ſix days produced by thy Word; nd that reſting on the ſeventh Day, thou didſt nctifie it to thy Worſhip and our Advantage.

We Bleſs thy Name for what thy Son, our Lord eſus Chriſt, hath done and ſuffered for us; and articularly for that great atteſtation to the Truths e preached, by raiſing him as on this Day from he Dead. We Bleſs thee for that thou haſt made im the Author, and the Pattern of our Religi- n and our Happineſs; That by him we can un- erſtand Thee, the Object of all Adoration; and an approach Thee with good hopes of finding vour and help ſeaſonable at all times, and pro- ortionable to our Needs. Grant that we, never ac- nowledging any other Mediatour, nor propoſing ny other Example for our imitation; may paſs,

as He did, through a Religious life to the honour of Immortality.

Separate us on these Holy Days from all worldly thoughts and imaginations; that we may be at leisure for the use of these Means, and for the Exercise of those Duties in which which we have sacred Communion with Thee; and by which are established in us all Pious Dispositions, and unchangeable Resolutions of living as becomet those who *name the name of Christ.*

Grant that in the Addresses we make unto The in behalf of our selves and all Mankind; and i the Addresses thou condescendest to make to u by the Ministry of thy Word; We may feel suc impressions of thy Image upon our Souls, as ma enlarge our Veneration of thy Majesty; and ou longings after the complete, the neareſt, eterna and uninterrupted Converse with thee in Heaven

Suffer not thy Servants, O Gracious Lord, t rest in the Means, as if we had attained the end or think it sufficient to recommend our selves t Thee, that we have enjoyed the Priviledge of th Holy Ordinances; but let these transforming religious Exercises have their full and proper e fect, in order to the renewal of our Natures an the reforming what is amiss in us. Let us, an all others who attend upon Thee in thy Sanctuar according to thy appointment, become the be ter all our lives for the religious work of the Days; that so we may be prepared for, and a sured of that everlasting Rest in Heaven, whic Thou hast provided for those who are in the Tem per of their Spirits and Course of their Lives, th Children of God. Grant this for Jesus Christ h sake.

¶ F

¶ *For the Lords Day, at Night.*

Mapl.

O Moſt Gracious Lord God, who keepeſt Mercy for thouſands, and forgiveſt the Iniquities of all truly penitent, and returning Sinners; We preſent our ſelves this Evening before Thee, acknowledging the ſins, by which we have expoſed our ſelves to thy juſt Diſpleaſure. We have been taken up too much in doing our own works, and finding our own pleaſures, and ſpeaking our own words. We have not come with that due Preparation we intended to thy ſolemn worſhip; neither have we been ſo heedful and attentive in hearing thy Word as we promiſed. We have been cold and flat in thy Praiſes, and diſtracted in our Prayers. We have not ſpent the remainder of the Day in holy Meditation, or Works of Charity, but ſuffered the common affairs of Life to break in upon us.

For theſe Offences we humble our ſelves before Thee; and with ſorrow of heart implore thy forgiveneſs of them by Jeſus Chriſt. Pardon thy ſervants, O Lord, and give them ſtrength to keep more cloſely to their Duty for the time to come. Let not our unworthineſs cauſe Thee to remove from us the bleſſed Opportunities of meeting together in thy Name, nor ceaſe to accompany them with thy Bleſſing. Preſerve us, O Lord, from the curſe of Barenneſs under ſuch means of Grace. Let us be the better for the Sermons we hear: for the Sacraments we partake of, and the Duties we are employed in. Be their *fruit unto holineſs, and their end everlaſting Life.*

Fulfill the devout Prayers which have this day been

been offered unto thee for all Mankind; especially for all Christian People; for our Sovereign King *George* and the Royal Family. Let all those Supplications for Grace and Mercy and Peace together with all the Praise and Thanksgiving which have been rendered for thy Benefits, *be acceptable in thy sight, O Lord our Strength and our Redeemer.* Let all the Ends of the Earth see thy Salvation; increase the number of true Believers and add to thy Church daily such as shall be saved.

Let the Doctrine of thy Ministers be always pure, and their Lives exemplary for the good of Souls; Accompany their Endeavours with thy Blessing. Bring seasonably to our remembrance what we hear of thy Word; let us retain it in our Minds as a preservative against Temptation.

And as we draw nearer our End every Day, let us be every Day more and more fit for keeping an everlasting Sabbath with Thee in Heaven. Be gracious Lord to the Prayers of thy Servant, howsoever unworthy; Pardon what Thou hast seen amiss in us, or any others this Day: Pass by our unwilling Indispositions, and *remember not the Iniquities of our holy things*; but accept of such imperfect Service as our Weakness is able to render; for the Merits of Jesus Christ our Lord and Saviour, Amen.

¶ *A shorter Morning Prayer for any Day.*

ALmighty and everlasting God, I return Thee my humble and hearty thanks for that Thou hast brought me in safety to the beginning of this Day. My Being is from Thee, preserve therefore; I beseech Thee, thine own Gift; Take me in

thy Protection, watch over me, and ſo ſtrengthen me by thy Grace; that avoiding whatever is ful; my Thoughts, Words, and Actions may wholly directed by thy Law, and thy Name be orified in the Being Thou haſt given me. Grant, Lord, that I may be careful in every Duty beging to my Condition: that I may ſuffer neier Self-love or Negligence to hinder the faithl diſcharge of whatever Obligations are upon e. To this end, in whatever I do, grant I may iſe up my Heart above worldly Intereſt, temral Convenience, and human Reſpects; the onſiderations of ſuch as know Thee not. But ce I have by thy Grace a Faith in Thee, and e rewards of thy Kingdom; let this Faith have influence upon all I do; ſo as I may undertake ery thing in thy Holy Name, and offer all to y Glory. Thus, may I return Thee every day life Thou haſt given me: thus whilſt I am in e Fleſh, may I ſeek the things that are above; way ſolicitous that my Life may be that of the ghteous, that my laſt end may be like his. That is may be my daily Practice, behold I bow down, d acknowledge Thee the Sovereign Lord of all: adore Thee as the Authour, Beginning, and nd of all things; and I confeſs it thy Right, at whatever I do ſhould have its Beginning and End in Thee.

Upon this Principle of thine eſſential Right, d for that Thou requireſt it, behold I offer my f, O Lord, to all the Obligations of this day. ndertake all in Obedience to thy Direction, d beg thy Bleſſing may attend my Undertakgs. And, becauſe the End of the whole Creaon is thy Glory; and not only my ſelf, but all

that

that I am to do is a part of the Creation; there
fore I offer both my ſelf, and all the Actions
this day to thy Honour; deſiring I may ſo em
ploy my ſelf, as Thou the Supreme Lord, mayeſt b
glorified in me thy Creature. To accompliſh thi
I propoſe to do nothing but what thy Holy W
ſeems to require of me, according to the Orde
of Providence, and the Obligations of the part
cular Station aſſigned me; and I reſolve to reſi
every Inclination that leads me to the Tranſgre
ſion of thy Laws.

But foraſmuch as I am duly ſenſible of my ow
infirmity; I earneſtly implore thy Aſſiſtance
enable me to abide by theſe purpoſes; and p
them in execution as occaſion offers. I implo
thy ſtrength to confirm me in the Government
all my Paſſions: to continue me watchful again
all Temptation, reſolute againſt evil Cuſtom a
the Perſwaſion of Sinners; that I may give th
Will the Preference to the Flatteries of the Wor
and Self-love.

And Grant, O Lord, that I may lay hold of
opportunities to do good. Grant me Patience
bear whatever troubles Thou intendeſt for th
days exerciſe. In theſe, and all other Neceſ
ties be Thou O merciful God my Helper; that
I approach every day nearer the end of my Lif
ſo I may every day come nearer the great end f
which I was created; the fulneſs of Joy which
in thy Preſence. Grant this for the ſake of Je
Chriſt our only Mediatour and Advocate.

¶ *To be added by the Maſter of a Family.*

G.

Implore thy help, O Sovereign Lord, whoſe Deputy I am; both for conſidering in all things hat is thy Will, and for the faithful perfor-ance of whatever Thou haſt left me in charge: at I may diſcover what is beſt to be done: at nothing ſuffer through my Neglect, Idleneſs, odigality, or ill Management; but that I may rform every thing with diligence and a care do well, and make a Conſcience of ſo doing. eny me not the Spirit of Moderation; that Paſ-n may not too powerfully influence my Words Actions; but that I may bear all trouble and ovocations, the burden of the Day, patiently: hat I may reprove without Wrath, command thout being Imperious, require ſervice without uelty, have compaſſion on ſuch failings as ra-er argue weakneſs than neglect. Grant there ay be my delight where my Obligations call e; and whatever inclinations withdraw me from e buſineſs of my Condition, all theſe I beſeech hee to enable me to ſuppreſs.

Let no ſort of Exceſs find encouragement un-r my Roof; but while I profeſs thy Name, be y Houſe and all therein ſacred to Thee. Keep e ever watchful againſt undue Liberties, and ake me an example to thoſe Thou haſt com-tted unto me. Grant I may not connive at hat ought to be reproved, nor let thoſe under y Care be unprovided of what is neceſſary for eir Spiritual good. In thy Name I begin this ay; I undertake the labours of it in ſubmiſſion thy holy Will. I offer my ſelf to all the trou-

bles

bles of it, in compliance with the Orders of th Providence; and therefore, O Lord, I humb intreat thy Blessing upon my self in all I am do, or suffer this Day. Be thou present with m according to my necessities, both now and f ever, for Jesus Christ his sake.

¶ *A shorter Evening Prayer.*

HAving experienced the effects of thine in nite Goodness towards me this Day, O Gr cious Lord; I now acknowledge them befo Thee, and give Thee my unfeigned thanks f that Thou hast been so merciful unto me, w through my Sins am unworthy of any, the very le of thy Favours. Thanks be unto Thee, O F ther of Mercy, for that I have been provided t day with all necessaries for a comfortable sub stance which so many thousands have wanted. I finite are the misfortunes of every day; and th I have had no part in them is the effect of t Goodness. For this, O God, I bow down, a acknowledge it thy Mercy.

Thanks be unto Thee for whatever share health I have had this day; and for whatever su cess I have had in my Business, and for whatev I have reason to expect. Blessed by thy Name strengthning me against Temptation: for wi drawing me from the ways of Unrighteousne and preserving me from the greater instances Rashness, Folly, and Indiscretion. There has be no sin committed against Thee this day but mig have been my unhappiness, and it is thy Me that I have been preserved. For this, O God bow down, and acknowledge it thy Mercy. Than

to thee, O God, for whatever good I have
ne this day, for the Duties I have performed;
d whatever Care I have uſed in reſiſting Evil:
overcoming the world, or my ſelf. For this,
God, I bow down and acknowledge it thy
ercy.

I thank Thee likewiſe, O God, for all other Bleſ-
gs which I have received at thy hand, however
known to me; and in particular, that Thou haſt
ared my life, and not cut me off in the midſt
a ſinful Courſe. It is a great Mercy, that Thou
veſt me time to repent; and I moſt humbly beg
Grace that I may make a proper uſe of that
dition of Days Thou granteſt me: that I may
t again hazard that which, if once loſt, cannot
recovered: give me a hearty Repentance, and
diſpoſe my Soul, that I may cloſe my Eyes with
h a peace of Conſcience, as if this Night were
laſt, and the next Morning ſhould not find
in the land of the living.

In order to this I humbly proſtrate my ſelf be-
re Thee in the humbleſt acknowledgment of all
Sins. —— And I own mine unworthineſs
be ſuch; that I can ſee nothing in my ſelf but
otives of Deſpair. But, knowing Thee to be
God, infinite in Compaſſion, Goodneſs, and
ercy; and that Thou haſt promiſed forgiveneſs
all ſuch as truly turn to Thee; in confidence
this Promiſe, and of thy everlaſting Mercy I
rn to Thee; and proteſt that my Sins are a
uble to me: that it is with the greateſt affliction
erceive how unworthily I have neglected thy
mmandments. I am confounded to think that
who am nothing but duſt and miſery, and have
thing but thy unmerited Goodneſs to truſt to,

ſhould

ſhould have been forgetful of thee my Heaven
Father; and even ſo far deſpiſe thy Will, as
ſeek to pleaſe my ſelf in ſuch ways, as I kne
were thy Abhorrence.

This my Iniquity is a trouble to me, O Lo
and I thank Thee that it is ſo. Perfect this tro
ble I beſeech Thee; and grant it may be acco
panied with a hatred of Sin, a fear to relap
and a firm reſolution of doing whatever may
neceſſary in order to avoid it. And, in the ho
that it is at preſent real and unfeigned, I co
mit my ſelf unto thy Fatherly protection t
Night; humbly beſeeching Thee to deliver
from all danger and illuſion, and grant me ſu
a meaſure of refreſhment as to thy Wiſdom ſh
ſeem needful; through Jeſus Chriſt our Lord.

¶ *In Sickneſs, for Eaſe and Patience.*

GRant, O Lord, to thy Servant Grace, th
according to the command, and example
thy bleſſed Son, he may bear thy burden with
even, reſigned, obedient, loving Spirit. Nev
let him charge thee fooliſhly, nor murmur in
cret; but with Faith and Hope ſubmit his Bo
and Soul to thy mercifull diſpenſation, that
may not diſcompoſe the duty of Repentance
a new Sin, nor provoke Thee to anger by his i
patience; offend thoſe who in Charity attend hi
or neglect the performance of any thing wh
the preſent Viſitation calls for at his hands. R
member he is fleſh and deny him not the bene
of repoſe and a quiet mind; but let thy Me
be magnified in the eaſe of thy Servant, for Chr
his ſake.

¶ *Aga*

¶ *Againſt Death, and the fears of it.*

T. Offic.

O Eternal God, who for the Sin of Man didſt ſend Death into the World; and by the Reſurrection of thy only Son, didſt bring Life on all ue Believers: have Mercy upon this thy Servant, and let not thine anger towards him go yond a Fatherly Correction. Take from him inordinate fear, and enable him truly to re-nt of thoſe Sins which brought thy Viſitation on him; if a return of his former health be not e beſt for him, to thy Power we ſubmit, on thy oodneſs we depend; always heartily deſiring y Wiſdom and loving Kindneſs ſhould chooſe thy Servant; humbly beſeeching Thee to ant unto him the comforts of holy Hope: the engeth of an unconquerable Faith: the con-ncy of an unmoved Patience, and the meek-ſs of perfect Reſignation; that to him to live y be Chriſt, and to die may be gain, through e ſame our bleſſed Saviour and Redeemer.

¶ *For Pardon.*

Ibid.

O Moſt gracious Lord, we beſeech Thee to magnifie thy mercy in the forgiveneſs of this Servant: who confeſſes thy Juſtice in his fferings, and begs leave to feel thy Goodneſs his Pardon: thy Pity in his eaſe and reſtitu-n. Contend no longer with the miſerable, o acknowledges his guilt and unworthineſs: emember not the Vanities of his Youth: the ns of his Deſire, his breaches of Charity: his iſſions of Duty, and the inexcuſable actions

of

of his Choice. Thou haſt glorified thy ſelf in
Generations of the World, by giving refreſhme
to the weary, and healing the broken Spirit. B
hold, O God, the ſorrows of thy Servant, and c
ver his Sins: behold the meritorious Paſſion
our Bleſſed Lord, and ſuffer not the Iniquity
thy returning Servant to cauſe Thee to take a
other forfeiture; but grant him the releifs of t
Grace, and bring him to thy Glory through J
ſus Chriſt our Lord.

¶ *After the Soul is departed.*

ALmighty God, who governeſt all things
Heaven and Earth with infinite Wiſdom a
Mercy, and bringeſt good out of evil, comfo
out of ſorrow; and after a gentle Viſitation d
refreſh thy Children with the light of thy Cou
tenance; with the bleſſings of thy Providenc
the returns of thy Grace, and the comforts of t
Holy Spirit; have mercy upon this Family, a
return to them all with thy loving kindneſs, e
changing their preſent ſorrow with the adva
tages of holineſs and bleſſing. O King of Heav
and Earth live for ever, and be Thou at preſe
as always, what Thou glorieſt in; a Father to t
Fatherleſs; a Husband to the Widow; a God
comfort to them that mourn in ſecret. Gra
that thy Servants may not weep as Men witho
Hope, nor mourn at thy Diſpenſation, nor co
plain of any thing but themſelves; nor deſire a
thing but that thy Will be done, nor do any thi
but what is agreeable to thy holy Word and Co
mandment. And we humbly beſeech Thee
grant, that when thou ſmiteſt any of us it m
increa

creaſe thy fear in our Hearts, and when Thou ſt good to any of us whether in chaſtiſing or mforting, it may increaſe thy love in us. Let y Holy Spirit ſo prevail over all the powers of e Soul, our Will, our outward Man, our In-reſts, Hopes and Affections; that we may live this World to Thee well-pleaſing, and may be thered to our Fathers in thy Peace, and the eſſed hopes of a joyful Reſurrection, through ſus Chriſt our Lord.

¶ *That we may all make proviſion againſt Death.*

T.

O Moſt bleſſed Saviour Jeſus Chriſt, who art the Reſurrection and the Life, and in whoſe ght the death of thy Saints is precious; look on us thy Servants whoſe Life is vanity, and r Age paſſeth away like the remembrance of a neſt that tarrieth but a day: the days of our grimage are few and evil, and we diſquiet our ves in vain. O look upon us with a gracious e: give us thy Holy Spirit of Wiſdom and ace, to guide us in the ways of God; that our nverſation being chiefly in Heaven, we may die ily, and be continually making friends with the ammon of Unrighteouſneſs; that having laid a treaſure of good works, we may rejoyce the hour when all worldly comforts forſake us, d may be freed from the Terrours of the laſt y, and that eternal Wrath which ſhall then de-oy thine Enemies. *The Grace of our Lord &c.*

¶ *An Act of Repentance.*

Tayl. Offic.

O My God and Father, in vain do we beg thy hand may be no longer heavy upon us, ſo

long as the cauſe remains: Our Sins, O God, o
Sins are ſo great, ſo numerous, that we mu
needs with ſhame hide our face, and confeſs
have deſerved all the evil we ſuffer, and all th
which thou haſt in mercy threatned; we have,
God, more to give Thee thanks for, than to
plore. It is thine infinite Mercy that we are
kept from feeling thy ſevereſt Judgments. It
thy Mercy that we have as yet our Senſes a
Underſtanding: that we have the uſe of
Word and Sacrament: that we have not into
rable pains of Body and Mind. It is thy bleſſi
that we have Food and Raiment: that we ha
any Friends; that we have the Prayers of
Faithful Servants: that we have Faith and
fiance in Thee. It is of thine infinite Mercy t
we are yet kept from the pains of Hell, and
permitted to pray to Thee: to rely upon
Mercies: to work out our Salvation, and to
pect thy loving kindneſs in the land of the livi

2.

All the evils we ſuffer, we have deſerved;
merited nothing of the good: we are leſs th
the leaſt of thy Mercies, and our Sins are grea
than the greateſt of all our Sufferings. And n
O God, thou who haſt ſo mercifully dealt w
thy Servants, in taking a leſs fine of us than
Juſtice Thou mighteſt have exacted; be plea
alſo to proceed in the methods of thy Mercy;
make our preſent Sufferings inſtrumental of
Glory: of the pardon of our Sins: of the ſan
fication of our Spirits: of the humiliation of
Souls; that like ſilver tried in the fire, we
come forth pure Veſſels of Honour, pleaſing,
acceptable to Thee in Jeſus Chriſt.

3.

An Act of Patience, and Reſignation.

T.

WE know, O God, that Thou art infinitely wiſe and good, and diſpoſeſt every event to excellent purpoſes, and delighteſt to bring good of evil. Behold, O God, we are thy Servants whom Thou haſt made; do unto us as ſeemeth good in thy ſight; only give us Patience, and a long ſuffering Spirit; that we may not murmur in fret, and under the pretence of complaint: that we may not make haſt in the day of our Calamities, but with a quiet Spirit expect and wait for the time of our Redemption. But make no long tarrying, O Lord: make haſt to help us O God our Salvation; and be pleaſed to give us a light from Heaven, that we may ſee thorough the cloud, and look for thoſe comforts, which Thou haſt prepare for thy Servants that love Thee, and put their truſt in Thee, and have laid up all their hopes in the boſom of God.

4.

An Act of Hope.

Ibid.

O Lord our God, Thou haſt ſaid unto us, I will never leave you, nor forſake you: Thou haſt often eaſed our calamities, and taken off the reſtraints of thy hand which had been heavy upon us: Thou haſt promiſed to be with us in time of need: Thou delighteſt to deliver them whoſe confidence is in thy goodneſs. Thou haſt ſupported our Spirits in the day of trouble, and haſt given us many intervals of refreſhment; renewing thy lovingkindneſs day by day. O let us never have our portion among the hopeleſs and deſperate: let us

always truſt in Thee, and in every period of
affliction perform ſome Act of virtue by which
may pleaſe Thee. Thou haſt commanded us
hope and we do hope, that theſe comforts ſh
refreſh our Souls: that thy mercy will ſupport
under affliction, and thy Providence be glorif
in our deliverance from it.

5.

The Petition.

AND now, O moſt merciful Father, give
Servants admittance to preſent our compla
before the Throne of Grace, and let our Petit
enter into thy preſence: thy arrows ſtick faſt
us, and thy hand preſſeth us ſore: open the Tr
ſure of thy mercy, and thence let comforts
refreſhment deſcend upon thy Servants; Put
ſtop to our ſins, and after that, a period to
ſorrows: let us not offend Thee at the very ti
Thou art viſiting our offences: never let us cha
Thee fooliſhly, nor behave our ſelves peevi
towards others; but uſe all the means we can
eaſe their ſorrows, to lighten their burdens,
make their lives agreeable; that ſo, we may hu
bly expect from thy goodneſs a more plent
meaſure of loving kindneſs.

6.

Cool our Paſſions, and make them ſubſervi
to the high purpoſes of Religion. In all things
us behold thy Providence, and reverence thy
ſtice, adore thy Majeſty, and feel thy mercy,
obey thy Spirit; and if Thou ſhalt perſevere
afflict, and further try thy Servants with ſu
ings; let not the ſenſe of pain occaſion our im
tience, leſt we looſe thy bleſſing for ever, b

ful neglect to improve what thy Providence in-
nded for our good.

7.

Let not, we beſeech Thee, our Troubles be in-
eaſed by our own infirmities; but take from us
the too quick apprehenſions of our own ſorrows.
eſſed be thy Name they are finite, they are tem-
ral ſorrows: they are leſs than our ſins: they
leſs than thy mercies: Give us grace to de-
ſe the world and its intereſts; that not ſetting
r chiefeſt affections on them, we may not be
o much afflicted when they fail us. O let our
ole Care be to pleaſe Thee, our greateſt fear
we ſhould ſin againſt Thee: be thy Spirit our
ide, thy Laws our Rule, and thy duty our em-
yment; that when this cloud is paſſed over,
may ſee the brightneſs of thy Face, and per-
tual refreſhment to our weary Spirits; ſo ſhall
Servants ever ſing praiſes to the honour of thy
ame; when Thou ſhalt have ſaved our Soul from
ath, our eyes from tears, and our feet from fall-
g: grant theſe mercies O bleſſed God, and Fa-
er, for Jeſus Chriſt his ſake our Lord and Savi-
r. Amen.

¶ *In the fear of Gods anger, and the uncertain ſtate of the Soul.*

T. Offic.

O Eternal God, and moſt gracious Father; in
great mercy and compaſſion, behold me thy
rvant loaden with my ſins: encompaſſed with
irmity, aſſaulted by enemies without, and apt
be betrayed by weakneſs within me: In chear-
neſs apt to be careleſs of my duty: in ſadneſs
ruſtful of Thee, and ready to ſink under the

burden of thoſe calamities which my ſins deſer
I confeſs with ſorrow and confuſion of Face; t
under my frequent reſolutions of devoting my
intirely to thy ſervice, I am ſo beaten with ſtor
of paſſion, that all my hopes and fears grow
active, and ſink under the power of evil cuſt
and infirmity [Luſt, pride, &c.]

Under this ſtate of infelicity I labour, and
Thee I humbly make my complaint; for Th
art my hope and my ſtrength; my rock and
might, my ſupport, and deliverer. O hear the
deſt cries of thy afflicted Servant, and give
eaſe from my greateſt ſorrows. Give me a che
ful heart, and a ſevere ſpirit; an infinite de
to pleaſe, and a great fear to offend Thee;
though I humbly intreat thy goodneſs to ſecu
and promote my eternal intereſt by what inſt
ments Thou pleaſeſt; yet becauſe Thou art
Father and my merciful God, I beſeech Thee
pity my weakneſs, and make my Religion be
me the pleaſanteſt thing in the world; that
thing may tempt me from Thee, and prevai
the days of my weakneſs.

2.

O God bleſſed for ever, be pleaſed to give
a perfect Repentance for all my ſins, and ad
me to a full pardon; and not only ſo; but if
thy gracious will, let thy Spirit ſeal it, and b
witneſs to my Spirit, by a humble and ſted
hope, by an active lively faith: by Joy in G
and a command over my paſſions: by meek
and charity: by forgiving every one that trou
me, and every one that offends me. O God
God, I beſeech Thee grant, that I may take g
pleaſure in thy ſervice, in obedience to my

ual Superiours; in doing the works of that du-
to which Thou haſt called me; and never ſuf-
me to fall into a deſpairing or amazed Conſci-
ce: into the evils of an impatient haſty Spirit;
t grant that rejoycing in Thee evermore, and
lighting in mortifying my affections, I may be
eſerved in thy fear, and nothing may be able
ſeparate me from thy Love in Chriſt Jeſus.

3.

Take from thy Servant all inordinate fear of
ath; and give me a great deſire after Heaven
d Spiritual things. And when Thou ſhalt call
from this world: conduct me by the Graces
d comforts of thy Holy Spirit, evenly, certain-
and chearfully to the regions of bliſs; that un-
r the protection of Chriſt my head, I may ex-
ct, and long for the day of recompence. O
od, hear the prayer and moſt paſſionate deſires
thy Servant; and ſince Thou haſt commanded
in time of need to come with boldneſs to the
hrone of Grace, grant that I may be accepted
thy loving kindneſs; through the merits and
tercеſſion of my Lord; in whom I deſire to live,
d for whom I will not refuſe to die; Jeſus
riſt my Saviour and Redeemer.

¶ *A Penitential Litany.*

1.

T. Offic.

O Bleſſed God Father of mercies, who haſt ſent
thy Son to redeem us from ſin and wrath,
ve mercy upon us rebellious and periſhing chil-
en: loſt and miſerable, but ſorrowful and re-
rning ſinners through Jeſus Chriſt our Lord.

2.

Pardon, O God, the vanities of our Childhood,
and

and the ſins of our Youth: our choſen ignoranc
our active malice; our early ſins and ſlow repe
tances: our *haſtineſs* to all evil, and our unwillin
neſs to do good.

If thou Lord wilt be extreme to mark what is d
amiſs, O Lord who may abide it?

3.

O God of mercy, pardon our want of diſ
pline: our averſeneſs to learn good things: o
deſires of evil; the firſt inſinuations of ſin, the w
ful entertainment of vain thoughts, our pleaſ
in evil remembrances: our love of temptatio
our fondneſs of trifles, our want of delight a
underſtanding in the things of God.

Caſt us not away from thy preſence, and take not
holy Spirit from us.

O God of mercy pardon the number of our
luptuous deſires: our proud imaginations: our
fires coveting death, and neglect of our ſafe
our trifling purpoſes, and unreaſonable inte
ons.

Turn thy face from our Sins, O Lord, and put
all our Miſdeeds.

4.

O God of Mercy, pardon the infinite omiſſi
of our Duty: the infrequency of our Devoti
the wandring of our Heart: our fooliſh arts
cheat our ſelves of our reward: our wicked
joycings when we were forced to omit our De
tions: our dulneſs in hearing: our deadneſs
obſerving: our excuſes and pretences: our
dom reading and meditating: our reading
undue ends: our loſs of many opportunities
receiving the Holy Communion, and our cloſ
with all opportunities of pleaſure and vanity.

But there is Mercy with thee, therefore ſhalt thou be feared.

5.

O God of Mercy, pardon all the prejudice and ſinful ignorance of our Souls: our voluntary neglect of the inſtruments of Salvation: the weakneſs and imperfection of our Faith, and our trifling notices of things: our diſtruſt of Thee, and our confidence in ſecond Cauſes: our ſuperſtitious Fancies, and fooliſh Opinions: our weak conjectures and eaſineſs to believe without examining the Evidence: our ſuſpicions and jealouſie of thee: our evil ſentiments of thy good Providence: our relying upon Dreams, and not upon thy Word: our love of being abuſed in our perſuaſions, and our believing Doctrines for intereſt: weak enquiries, and confident opinions: our doubtful waverings in the hour of temptation, and our unreaſonable confidence, boaſtings, and preſumption, when we are eaſy, proſperous, and unattempted.

Lord, be merciful to our ſins, for they are very many.

6.

O God of Mercy, pardon the Sins of our will: our violent proſecutions of pleaſure, and our hatred of Religion: our backwardneſs to pleaſe thee, and deſire to pleaſe our ſelves: our unwillingneſs to ſubmit to thy Laws, and to the events of thy Providence: our diſobedience to revelations: to the advices of the Wiſe, and the diſcourſes of the Learned, and the Leſſons of the Spirit: our unreaſonable choice, and malicious determinations: our yeilding to the whiſpers of the Fleſh, and our obſtinacy againſt a well informed Conſcience.

O give

O give us the Comfort of thine help again, and ſta bliſh us with thy free Spirit.

7.

O God of Mercy, pardon the irregularity, and inordinacy of our Affections; our anger is haſt and quick, unreaſonable, immoderate and laſt ing: a perpetual ſtorm, and a perpetual folly our deſires are paſſionate, ſenſual and intempe rate: we fear the fears of Men, and our hope are of things that profit not: we love that whic deſtroys us, and deſpiſe that by which we migh be made alive. We rejoyce in the ways of death and our ſorrow is not unto amendment of Life every ſad accident amazes and betrays the ſuc cours of Reaſon; but we are not afflicted whe we looſe thy Favour, and are under thy Re ſentments,

Lord be merciful unto us; for our ſins are very grea

8.

God of Mercy, pardon the Hypocriſie of ou lives; our deſires to ſeem holy; our neglect being ſo; our being ſatisfied with a dead Fait and reſting in the form of Godlineſs: with th comforts of the Preſumptuous, and the con dence of the Proud. We confeſs our Sins an ſtill commit them; we pray againſt them and y we love them: we call Thee Father, and rev rence Thee not: we ſay, Thou art our Lord, an yet we do not obey Thee: we approach The with our Lips, and our Hearts are far from The we bow our Heads, and lift up the Heel again Thee: we humble our ſelves in flattery, and mor fie our Affections with deceit: we pretend Co ſciences to ſerve our intereſt: we approve of wha ever is external in Religion, but deny the Pow and Spirit of it.

O G

O God be merciful unto us, for our ſtate is very miſerable.

9.

O God of Mercy, pardon our Impatience, our ſecret Murmurs, and open Rebellion: our temptings of God, our provocations of Thee to anger, our entering into needleſs danger: the deferring of our Repentance, and the hardning our Face againſt thy Judgments: our contempt of thy Mercies, and turning thy Grace into wantonneſs: deſpiſing thy long-ſuffering and thy goodneſs, and truſting boldly where thou haſt given us no ground of Hope.

O bleſſed Jeſu, that takeſt away the Sins of the world, have Mercy upon us.

10.

O God of Mercy, pardon the innumerable Sins of our Tongue, our raſh, and common Swearing; our bold affirmations of what we know to be falſe, or have probable reaſon to think ſo: our captious enſnaring queſtions: our ſecret injurious whiſpers, and detraction, our undervaluing our Brother; hearing with pleaſure and eaſily reporting evil: our boaſting and vain glorious words, our ſpreading the Net for praiſe, our uncharitable, ill timed reproofs, and in whatſoever we have ſpoken amiſs of Thee, or againſt our Brother.

O Lamb of God that takeſt away the Sins of the world, have Mercy upon us.

11.

O God of Mercy, pardon our abuſes of thy ſacred Name, our unworthy uſage of our ſelves upon whom thy Name is called: our profanation of thy Word: our irreverence at the Sacrament of the Lords

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Lords Supper: our diſhonouring the Houſe of Prayer: our curious enquiring into the Divine ſecrets: our many provocations of our Neighbour to Blaſphemy and Exſecration: our unneceſſary troubling, and betraying them to folly and indignation.

O remember not our old Sins, but have Mercy upon us, and that ſpeedily.

12.

O God of Mercy, pardon our abuſe of holy Seaſons, and the Offices of the Church: the neglect of aſſembling our ſelves together: our vain Recreations and fooliſh Employments: the precious time we have profuſely miſpent: our being idle Servants, or cruel Maſters; falſe in our truſt, or unreaſonable in our commands, and our peeviſh neglect of the cuſtoms of the Church.

Help us, O God of our Salvation, and for the glory of thy Name, ſave thy ſinful people.

13.

O God of Mercy, pardon all our rebellions againſt Thee, and againſt thy Repreſentatives thoſe whom thy Providence makes our Superiours: our irreverence and diſobedience, our murmurs and repining againſt them: our indecent language and perverſe diſputings: our neglect of their perſons and deſires: our publick declaration of their faults, and rejoycing in their infirmities: our being aſhamed of their Poverty and mean Condition: the boaſting of our Extraction: our ſecret Curſing or open Reviling the Miniſters of Juſtice: our mocking and contempt of aged or deformed Perſons, and whatſoever is irreverent, froward, diſobedient, unjuſt or uncharitable towards our Betters.

O

O deliver us, and purge away our Sins for thy Names ſake.

14.

O God of Mercy, pardon every thought and purpoſe of cruelty and revenge: cleanſe our Hands from Violence, and our Hearts from Malice and Bloodguiltineſs. Forgive the uncharitable treatment of our ſelves or others: our unjuſt wrangings, and peeviſh quarrels: our taking things in bad ſenſe, and wreſting the expreſſions of others to purpoſes of diſcord: our threatning the ſafety of our Neighbour, or keeping him in fear: our not reſcuing, or not preſerving thoſe whom we could, and ought to have preſerved: our embittering the Spirit of our Neighbour: our unpeaceable diſpoſitions: our tempting and betraying: our wounding both our own Souls and thoſe of our Brethren, whom we ought to have ſnatched from the fire, and taken hold of every opportunity to withold from perdition.

O take away our iniquity from us, and remember our ſins no more.

15.

O God of Mercy, pardon our gluttony and drunkenneſs: the diſorders of our Diet, and the diſorder of our Paſſion: our unchaſt Thoughts, and wandering Eyes: the vanity of our dreſs: our making proviſion for the Fleſh, to fulfil the Lufts thereof: the diſhonouring of our Body, and the pollutions of our Spirit: our making the members of Chriſt the members of an Harlot: our softneſs and effeminacy: the exceſs and irregularity we have been guilty of in that ſtate which thou haſt bleſſed and ſanctifyed.

O cleanſe our Souls from ſin; take away our iniquities, and Thou ſhalt find none.

O God

16.

O God of mercy pardon our injuſtice and extortion: our open invaſion, and ſecret undermining of the rights of others: our greedy purſuance of wealth, our haſtineſs to be rich: the frauds we have made uſe of in commerce: our vexatious Lawſuits: our detaining the wages of the hireling: our grinding the faces of the poor: our exactions and oppreſſive contracts: our retention of unjuſt purchaſes: our forwardneſs to contract, and negligence in diſcharging debt: our improvident management of our fortunes, and thoughtleſs prodigality.

Waſh us throughly from our iniquity, and cleanſe us from our ſin.

17.

O God of mercy, forgive our breach of promiſe to men, and the holy Vows made to Thee our God: our wilful or heedleſs lying: our falſe accuſations: our perverting righteous judgment by falſe information, evil ſilence, or bribery: our leading the blind out of his way: our accuſing others and juſtifying our ſelves: our falſe excuſes and feigned pretences: our cauſeleſs jealouſy and ſuſpicion, and all the iniquity of the heart and tongue.

Hide thy face from our ſins, and blot out all our tranſgreſſions.

18.

O God of mercy, pardon our envy and diſcontent, our curioſity and ambition; our diſtracting carefulneſs for the things of this world: our deſpondency under the evils of life: our covetous thoughts and ungenerous practiſes.

Lord Jeſu, be merciful to us miſerable, but ſorrowful and returning ſinners.

O how ought we to weep day and night till hou wert reconciled to thy people: thy congre-ation is an aſſembly of treacherous men. We ave proceeded from evil to evil, and we have ot known thee.

Theſe things have we done: we have deſerved othing but wrath and vengeance: we have cho-en diſobedience and are worthy of the portion hereof; but we heartily repent and are truly ſor-owful for our offences.

Correct us therefore, O Gracious Lord, but ith judgment; not in thine anger leſt Thou ring us to nothing. We pray not againſt ſor-ow; but intreat Thee to multiply our penetential ears; that we may, with all the powers of Soul nd Body, mourn and bewail our offences againſt hee: and may give all diligence to perform thy leſſed will for the future: cautious how we any ore offend, and redeeming the time we have ent in vanity; imploy the remainder of our days the way of peace and righteouſneſs; that when hou ſhalt ſend thy Angels to gather thine Elect ogether, we alſo may have the happineſs of be-g bound up in the Book of Life, and dwell in e Houſe of God for ever. Amen.

¶ *A Penitential Prayer.*

Ibid.

O Eternal God, Father of Angels and men, who becauſe our imperfect obedience could ot procure the happineſs Thou deſignedſt for , waſt pleaſed to make a new Covenant with an, and to become Debtor to thy Servants; let not looſe our Title by deferring our Repen-nce; but let the ſenſe of thy mercy bring forth

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in us the fruits of good living. Imprint deeply upon our hearts the fear and terrour of thy Majesty, and perpetually entertain our Spirits with the greatest apprehensions of thy loving kindness; that we may increase in fear and charity every day more and more hating sin: crucifying all its affections: passionately loving holy things, zealously pursuing, and indefatigably persevering in them to the end of our Life.

2.

O Blessed, and eternal God, make me to understand, and make use of all the proper helps of Duty, and kindle a flame in my Soul, that no difficulty or contradiction: no temptation within or persecution without, may ever extinguish. Give me a high degree of Grace, that I may in all especially the best of my Services, design thy pleasure, follow the best examples, do the noblest Charities, pursue all Perfection, *ever pressing forward to the mark of our high calling in Christ Jesus.* Grant, that I may watch against the omission of any part of my Duty, and the neglect of any opportunity, by which Thou canst be glorified, or any Christian instructed, assisted, or comforted; that Thou mayest take delight to pardon, sanctifie and preserve thy Servant for ever.

¶ *A Penitential Prayer.*

O Eternal God, most merciful Father, who hast revealed thy self to mankind in Christ Jesus full of Pity and Compassion: merciful, gracious, long-suffering, abundant in goodness and Truth, keeping mercy for thousands, forgiving iniquity and sin; be pleased to exert these admirable *pow-*

rs upon thy Servant, whom Thou haſt made to ut his truſt in Thee. I know, O God, that I am ile, and polluted in thy ſight; but cleanſe, I be- eech Thee, my Soul by the blood of thy Son; hat I may ſtand before the Throne of Grace, umble, and full of ſorrow for my treſpaſs, and ot without hopes of thy mercy and pardon, hrough Jeſus Chriſt.

2.

Holy Saviour, who haſt made thy ſelf a peace- ffering for ſin, procured and revealed to us this Covenant of Repentance; O be pleaſed to *perfect* hy work in us. The grace and admiſſion to re- ent is thy own glorious production: Thou haſt y a mighty purchaſe obtained it for us; be pleaſ- d to grant that I may be admitted to partake of actually, and in perſon. Give to thy Servant perfect hatred of ſin, a great diſpleaſure at my wn folly for ever, having provoked Thee to an- er: a perpetual watchfulneſs againſt it: an effe- tual reſolution againſt all its tempting inſtances: prevailing ſtrife and glorious victory; that the ody of ſin being deſtroyed, I may never any ore ſerve its baſer intereſts; but that by a dili- ent labour, and an abiding Care approve my elf to Thee my God: mindful of thy Covenant, Servant of thy Will: a lover of thy Glory; that eing thy Miniſter in a holy Service, I may be thy on by adoption, and participation of the glo- es of Jeſus. O let me never lie down in ſin, nor ſe in ſhame; but become partaker of the Death nd Reſurrection of our Lord; that my unwor- y Service may by that means be rendred accep- ble unto Thee, through Jeſus Chriſt our Lord.

Another to the ſame Purpoſe.

O Lord, I humbly beg the relief and ſuccour of thy Grace; for I bear a body of Death and Sin about me: in every thing I do or ſuffer ſin creeps upon me. When I do well I am apt to be proud: when I do amiſs, I am ſometimes too confident, ſometimes affrighted. If I ſee others do amiſs, I either neglect them, or grow too angry and in the very mortification of my anger, peeviſh. My Duties are imperfection, my penitence little; my paſſions great, my fancy trifling. Infinite are the offences of my Tongue; numberleſs my evil thoughts and my omiſſions; and I can give no account concerning a large portion of time once in my power. Of thoſe ſins of which in the ſight of men I am innocent, I am guilty before Thee; entertaining thoſe of them in little inſtances, deſires, and imaginations which I durſt not or wanted opportunity to produce into action. Have mercy on mine infirmities, O Lord I beſeech Thee.

¶ *For the Commiſſion of any great Crime.*

MOST glorious God, I tremble to come into thy preſence, ſo polluted by the ſtain of Sin which I have contracted. Miſerable man that I am, to reduce my ſelf to that ſad condition, that I neither am worthy to come unto Thee, nor dare I ſtay from Thee. It aggravates my ſin, that I have offended Thee, who art to me goodneſs and bounty it ſelf. Pity, O God, my circumſtances which are ſo extremely evil, that I have no comfort but from that which indeed is my miſery

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y baſeneſs is increaſed by my hopes; for it is y Grace I have ſo provoked. Thou, O Holy ther, didſt aſſiſt me by thy Spirit, call me by y Word, inſtruct me by thy Wiſdom; and didſt ork in me to will and to do according to thy od pleaſure. I knew my Sin, and I ſaw my dan-r: I was not ignorant of its conſequence: I was t ſurpriſed by temptation; but wilfully and owingly I exchanged thy favour, which is bet-r than life for the purchaſe of vanity: the attain-ent of what I knew I ſhould immediatly be for-for; and having juſtly forfeited thy love, am aced I know not where, nor in what degree of y anger, nor in what neighbourhood of damna-on.

2.

O my Father, what have I done? whither am I llen? Was I not encompaſſed with thy bleſs-gs; conducted by thy Spirit, and ſealed up to e day of Redemption? Why did I then liſten the Seducer? and for that which hath in it good, no reaſon, no ſatisfaction; for that hich is not, I have forfeited thoſe excellencies, r the recovery of which my Life is too ſmall price. I am aſhamed, O my God, and my con-ſion covereth me: I put my mouth in the duſt, d hate my ſelf for the commiſſion of what I ow thou abhorreſt. —— But give thy Servant ave to hope, that I ſhall once more experience e gracious effects of thy goodneſs. It had been impeachment of thy Mercy to have ſmitten e in the Act of my ſhame; but ſince thou haſt ared when I merited puniſhment; permit me comply with the deſign of thy long-ſuffering, d humbly obey thy gracious purpoſes. Receive

him to whom thou haſt given time to recollect himſelf, and acknowledge the errour of his ways. Receive a returning Sinner to Mercy: broken with his Sin, weary, and heavy laden. Eaſe me of my burden, and grant me ability to watch more carefully, reſiſt more obſtinately, walk with greater circumſpection, and ſerve Thee without the interruptions of duty by the intervening of Sin. O let me rather die, than chooſe any more to offend! Fortifie my holy purpoſes, and govern my deſires, for the ſake of Jeſus Chriſt our Lord.

I have gone aſtray like a ſheep that is loſt; O ſeek thy Servant, for I do not forget thy commandments.

In habitual ſin.

O Bleſſed God, reject not thy returning Son. I have prodigally waſted my Talents, and ſpent my time in riotous and vain living; but I have not loſt my title to Thee, my Father and my God. And becauſe I have nothing of my own to be a ground of confidence, give me leave to place my hopes on Thee through Jeſus Chriſt. O, my God, I have the ſorrow of a humble penitent, the purpoſes of a converted ſinner, the love of a pardoned Criminal, the hopes of him that feels the goodneſs of thy clemency, and longs for ſome further manifeſtations of it. My heart is in thy hands, and *I know that the way of man is not in himſelf*; it *is not in man that walketh to direct his ſteps*. Do Thou guide me therefore, in the way of Righteouſneſs: Perfect in me repentance: give me the greateſt obſervance, caution and warineſs; an humble fear, a prudent and religious hope, and a daily growing charity: *wor*

me to will and to do of thy good pleaſure. Then ſhall praiſe thy Name, and love thy excellencies, and obey thy Commandments, and ſuffer thy reſtraints, and be what Thou wouldſt have me to be; and being reſcued from the poſſeſſion of the Devil, and the torment of periſhing Souls, be at laſt admitted to ſerve thy adorable Majeſty, and miniſter to thy honour, O King of Saints both now and for ever.

¶ *Add, in Caſe the Perſon is old.*

T.

IN my Youth, O God, I had not the prudence and caution of old Age; but is it poſſible, that in my old Age I may be reſtored to the hopes and opportunities of Youth? Thou didſt make the Sun to ſtand ſtill at the prayer of *Joſhua*, and return back at the importunity of *Hezekiah*. O do Thou make a new account for me, and forget the days of my youth; reckon the beginnings of my life from this Day, and meaſure it by the ſteps of duty, and the light of the Son of Righteouſneſs ariſing in my heart.

To be added by dying or ſick Penitents.

T.

THou, O bleſſed Jeſus, gaveſt mercy to the Thief upon the Croſs: Thou art the Lamb ſlain for the ſins of the whole world. O be pleaſed to adorn thy Paſſion with ſuch another miracle of mercy, and let thy afflicted Servant be made the inſtance of it.

2.

He that hath lived the beſt hath need of mercy, and he that hath lived the worſt, even I O Lord, am not wounded beyond the efficacy of

thy blood, O my God and Saviour. O may it not be too late to ſay, I would by thy grace live better, ſpend all the remainder of my time in duty, lay out all my Paſſions in godly ſorrow, and employ all the powers of Soul and Body in the practice of Holineſs!

3.

O my God, I am ready to promiſe, nay to do and ſuffer any thing that may be the condition of mercy and pardon to me. Deſpiſe not, O Lord, this my *readineſs*, which is all I can ſhow at preſent; but grant me time to manifeſt the reality of my intentions. I hope, if I might be tried, to do all that is in me, and love Thee with a charity only ſhort of that mercy by which I humbly intreat for Pardon. O, my Father, *Hope* is a word of an uncertain ſound, when placed in ſomething that can fail; but Thou art my hope and my confidence, and thy mercies are ſure mercies, which Thou haſt revealed to us in Chriſt Jeſus.

4.

For what am I, O God, ſinful duſt and aſhes, that ſhould plead with the great Judge of all the world! Look not upon me as I am in my ſelf, but in Jeſus behold thy Servant: Conform me to his image: fill me with his Spirit, and afford me a little ſpace before I go hence, that I may do ſomething that by his merits may be accepted. Let me not periſh, O my God; Thou haſt no pleaſure in my death, and 'tis impoſſible for Man to ſuffer thy extremeſt wrath.

O return, and ſave thy Servant, who putteth his truſt in thee.

¶ *Again*

¶ *Againſt the ſins of Infirmity.*

T.

ALmighty God, Father of mercy and holineſs: Thou art the fountain of grace and ſtrength, nd Thou bleſſeſt the ſons of men by turning hem from their iniquities; ſhew the mightineſs f thy power, and the glories of thy grace, by giv- g me ſtrength againſt the adverſary, and victo- in temptation: watchfulneſs againſt all danger, nd recollection of mind in all diſtraction of ſpi- t and fancy; that I may not be a Servant of hance or violence; of intereſt or paſſion, of fears r deſire; but that my will may rule the lower an, and my underſtanding influence my will, nd thy holy Spirit my underſtanding; that ſo in ll contentions thy Spirit may prevail, in all doubts may chuſe what is ſafeſt, and in the midſt of all ppoſition may continue thy Servant unalterably. O my God, my ignorances are many, my paſſions iolent, my temptations enſnaring and deceitful, ny obſervation little, my inadvertencies innu- erable, my reſolutions weak, my duty and ob- gations full of variety, and the inſtances very nu- erous; O be Thou unto me wiſdom and ſancti- ication, and redemption. Let thy Spirit help ine infirmities, that being prepared and furniſh- d unto every good work, I may grow up with he increaſe of God, to the full meaſure of the tature, and fulneſs of Chriſt. Pardon, O Lord, hoſe actions which proceed from weak principles; hat when I do what I can I may find acceptance, nd when I fail of that I may meet with thy Pity, hrough Jeſus Chriſt our Lord.

¶ *That*

¶ *That Penance may not be repeated.*

1.

O Eternal God, gracious and merciful, the foun
tain of pardon and holineſs; hear the Cri
and regard the ſupplications of thy ſervant.
have gone aſtray, and will for ever pray unt
Thee and cry mightily for pardon. O ſuffer m
not any more to do an act of ſhame, nor underg
that confuſion of face which is the portion of th
obdurate and incorrigible ſinner at the Day o
Judgment. Let thy Grace be preſent with me
that I may no longer ſorrow for returning ſin
or deplore new inſtances of infirmity; but by re
ſiſting them every hour, watching unto praye
continually, conſulting Spiritual Guides, and mak
ing due uſe of all the inſtruments of holineſs,
may do every thing by which Thou art pleaſed
and be reſcued at the laſt from the Powers o
Darkneſs, and the ſad Portion of Eternity I hav
merited.

2.

O give unto thy Servant intentions ſo real, an
that ſtrength of Reſolution; that no accident o
intereſt, may be able to tempt me from Thee an
prevail. Let my Faith produce in me godly ſor
row, my ſorrow amendment, my fears caution
and that beget a holy hope in me. Let my hatre
of ſin be exalted into the love of God; this Lov
paſs into univerſal obedience, and O may that b
laſting and perpetual; that what is here ſown i
tears may at the Reſurrection of the Juſt be reap
ed in joy. Grant this for Jeſus Chriſt his ſake.

¶ I

¶ *In the beginning of Sickneſs.*

Taylor Holy D.

ALmighty God, merciful and gracious, who in thy Juſtice didſt ſend as a puniſhment of mans diſobedience ſickneſs and death into the world; not to deſtroy, but that Thou mighteſt have mercy upon all, and making our ſhort Afflictions miniſter to an eternal weight of glory; as Thou haſt turned my ſins into ſickneſs, ſo improve alſo my ſickneſs to the advantages of holineſs, pardon, and hope and Glory. Thou haſt now called me to the fellowſhip of the ſufferings of thy bleſſed Son; Lord, by this inſtrument of Religion, let my preſent condition be in ſuch a manner ſanctified, that my ſufferings may be ſo united to thoſe of my Saviour, that Thou mayeſt pity and aſſiſt me. Relieve my ſorrow, and ſupport my Spirit: direct my thoughts, and ſanctifie the accidents of my ſickneſs, that the puniſhment of my ſin may be the School of Virtue; and that I may behave my ſelf under thy diſcipline humbly and obediently, evenly and penitently; that by this way Thou haſt appointed I may come nearer to Thee, and either, upon the return of health be prepared to run a new Race of ſtricter holineſs, or, paſſing hence by the Gate of Death, I may enter into the *Joy of my Lord.* Grant this for Jeſus Chriſt his ſake.

Or this for ſubmiſſion.

Stanhope T. a Kemp.

ALmighty God, Father of the Spirits of all Fleſh, whoſe never failing Providence ordereth all things both in Heaven and Earth: I deſire with the profoundeſt Humility and Reverence, to proſtrate

proſtrate both Soul and Body before Thee; in treating thy Grace to behold and admire thy Do ings in every Diſpenſation towards my ſelf an all mankind, I acknowledge it thy Bounty tha I ever was at all; and adore thy Mercy and Lon ſuffering for preſerving me hitherto in the Lan of the Living. The many Days of my health an comfort were thy Gift; and the Recoveries fro former ſickneſs, as well as the Prevention of thoſ Diſeaſes I never felt, are owing to Thee alon Man, I know, doth not live by Bread and Car nor is relieved by Medicine only, but by the wor and Bleſſing, which proceedeth out of the Mout of God. Grant me, I beſeech Thee, a ſtrong an due ſenſe of my entire dependance upon Thee and Grace to improve under, and behave my ſel in conformity to, that Perſwaſion. That, whethe the Means uſed for my Eaſe and Relief ſucceed, may aſcribe all the glory and thanks to thee alon or, whether Thou thinkeſt fit to deny them the intended Effects, I may humble my ſelf under th mighty Hand, and remember *that Thou Lord ha done it.* Inſpire me, I beſeech Thee, with tha true and heavenly Wiſdom, which may help m to diſcern aright the Reaſons, and enable me t anſwer the Ends of this Correction, and all othe thy Dealings towards me: that I may in all con ditions, ſubmit my ſelf entirely to thy good Plea ſure, and glorify God in the Day of Viſitation. S ſhall this weakneſs of my Body, tend to th ſtrengthning of my Virtues, and the Health of m Soul; through the Merits of Him, who redeeme them both, at the Price of his own Blood, eve thy Son, my ever bleſſed Saviour Jeſus Chriſt ou Lord.

O

r, ſome of the following ones, for Spiritual Improve-
ment by Sickneſs.

Kettlewel Death made Comf.

ET this thy Monitor, O Lord, put me upon
amending the Errors of my Life; and may
o flattering hopes of Recovery delay or ſladken
y Repentance; but give me Grace to act in ſuch
manner, as if I were ſure it would be a ſickneſs
nto Death. May I now begin to conſider my
ns with that exactneſs, he would do who thought
is the laſt opportunity that would be afforded
im: order my actions with that uprightneſs, and
oly care that befits him, who is going to render
n account of them, and to be ſo perfect in adorn-
g the Soul and the improvement of ſpiritual
races, as he who expects to have no place after-
ards for the filling up any Omiſſions. And for
e remaining moments I have ſtill to ſpend on
arth, may they be taken up as much as poſſible by
hat intercourſe with Thee, which may prepare
e for the enjoyment of thy Glory, through Je-
s Chriſt.

2.

Grant, Almighty Father, that when my Di-
emper ſhall waſt my Spirits, it may at the ſame
me be effectual to the ſubduing in me all my in-
rdinate affections. Let the ſenſe of my weak-
eſs, cure me of all ſelf-confidence, and ſtrength-
n my dependance on thee. Under the Terrours
f thy Power, O Lord, poſſeſs me with reverence
nd godly fear; and whilſt my pains make me for-
etful of other things, let me not remember the
rongs I have received, nor be high in the re-
ntment of them. Make my love of earthly

things,

things, my ſinful luſts, and ſelf eſteem to die be
fore me. O may the trouble I find there is i
the want of thy Mercies, make me duly thankfu
for thoſe I have enjoyed; and theſe ſorrows i
my ſelf, touch me with compaſſion for the ſuf
ferings of others, whenſoever I ſhall be permitte
to ſee them exerciſed therewith. Make me alway
think that I get more in being thus made bette
by my afflictions, than in being delivered fro
them; that I may bleſs thy Name for the kind
neſs of theſe hard Providences, and to thy Prai
acknowledge, *that Thou in very faithfulneſs haſt cau
ed me to be troubled*, through Jeſus Chriſt our Lor

¶ *An Act of Reſignation.*

Ta

O Eternal God, Thou haſt made me and ſu
ſtained me, Thou haſt bleſſed me all the day
of my life, and under great variety of Accident
Thou haſt cared for me: nothing happens to m
in vain: nothing without thy Providence; and
know Thou ſmiteſt thy Servants in mercy; an
therefore unto Thee I commit my ſelf, my Sou
and Body, and every other thing Thou giveſt m
leave to call my own. Keep me ſafe by thy Grace
and then uſe what inſtrument thy wiſdom ſha
think propereſt to bring me unto Thee. Lord,
am not ſolicitous of the way that may lead me un
to thy ſelf. Only, remember mine infirmity, an
let thy Servant rejoice in Thee always, feel, con
feſs, and glory in thy goodneſs. Be Thou equa
ly my delight in my ſickneſs, as formerly in th
dangers of my Proſperity: Let me not refuſe
pardon tendered in a ſevere diſcipline; but re
dily comply with thy gracious purpoſes, cove

min

ine eyes, and wait in ſilence for the time of my edemption, through Jeſus Chriſt.

¶ *For Reſignation.*

Kettlew.

ALmighty God, under the burden of my pains, I deſire, not only in ſilence to ſuffer what hou haſt ordained; but in my heart and will be truly reconciled, and conſenting to it, and ſee thy Love and my own benefit evidently in is Viſitation.

In all that doth or ſhall befall me, thy will be one, becauſe Thou art my Father; and nothing omes from Thee but what is very agreeable to hat, and every other name of tenderneſs and ompaſſion.

Thy will be done, becauſe I am well aſſured, hat to refer all my affairs to thy choice, is the eſt way I can take care of my ſelf. I renounce y own will, which is blind and fooliſh, and refer y ſelf to the guidance of thine, which cannot r, and always intends the real welfare of thy reatures. I heartily ſubmit to thy Pleaſure; for is always a good Pleaſure; I wait thy appoint- time, for it is always the beſt time. I know not hat to deſire my ſelf; but my ſafety is, that I m in thy hands: that there I deſire to continue, nd have thy Love, and thy wiſdom chuſe my ortion.

2.

Under my weakneſs [pain, ſorrow] I pour out y complaints before Thee, as Thou who know- t whereof we are made, alloweſt me to do; but midſt all my cravings, I deſire above all things, hat my will may be continually reſigned to thine:

When

When I desire Ease, it is with submission; I would by no means prescribe to thy wisdom, or seem to question thy Loving kindness.

For I trust, holy Father, to thy indulgent care and sure Promises, of proportioning my trouble to my weakness: of giving me all needful support under them, and of turning all to my comfort and advantage in thy due time. I humbly leave it to thy goodness to advantage me, by such ways no as I fancy, but as thine infinite wisdom seeth best for me through Jesus Christ our Lord.

¶ *For Godly sorrow, and Trust, in Sickness.*

Stanhope.

O Most glorious God, terrible in thy Judgments and wonderful in all thy Dealings toward the children of Men; possess my Soul, I beseech Thee, with awful and becoming apprehension of thy Majesty. Give me a serious and deep sense and sorrow, for ever having hardned my heart from thy Fear, and provoked that Vengeance which can in a moment consume me. Lord, convince me whom I ought to dread, and let me never, for the gratifying a sinful inclination, any more forget my Maker; and incur the displeasure of him who is able to cast both Soul and Body into Hell. And as I implore thy Grace, that this consideration of thy Power may be an effectual check upon all my unruly Appetites; so, I beseech Thee, let it be my stay and support in all danger and distresses. That, forsaking the broken Reeds of worldly succour, I may put my whole trust in thy Mercy; and evermore serving Thee in Holiness and Pureness of living, may, even in Death it self, be more than Conquerour: Even

n that joyful day, when all Enemies ſhall be de-royed: when thy Children ſhall come forth from he dark Chambers of the Grave; and ſhine like uns in the Kingdom of Thee their Father. Grant his O Thou Rock of my Confidence, for thy dear on Jeſus Chriſt his ſake.

¶ *More particularly, for* Truſt, *againſt Torment, Fears, Deſpondency, and finding fault, deliverance, committing their Kindred to him.*

Kettlew.

ALmighty God, under all my weakneſs, and the uncertain proſpect of what ſhall befal my ſelf nd Family, I truſt intirely to Thee who haſt Goodneſs to pity, and Power to deliver. I truſt n Thee who ſo often haſt been my refuge in trou-le: who inviteſt me to caſt all my cares upon hee, fully confident Thou wilt chuſe for me and y Friends, and deal out my ſorrows with ten-erneſs, and turn them all in the end to my great-benefit.

2. O Grant then that I be not diſquieted with he fears of thoſe evils that without thy leave can-ot happen unto me: not troubled at the help-eſneſs of thoſe I am to leave behind me, ſince hey are become thy Wards: nor frighted with Pain r danger which act by thy permiſſion: nor ter-ified though *I walk in the ſhadow of Death*, becauſe hou art the God of the Living and all things live nto Thee.

3. Truſting in thy ſtrength, let me not ſink un-er my burden by faintneſs of Spirit: Thou haſt romiſed to lay no more on me than Thou wilt nable me to bear: thy Son is touched with the enſe of thoſe infirmities he bore himſelf, and

therefore

therefore I may humbly expect that my inflictio will be taken off when it has wrought thy gracio purpoſes, and ſerved my neceſſities. Give m Grace, O Father, to ſet my ſelf reſolutely t bear them the beſt I can; always firmly believin thy ſtrength will be manifeſt in my weakneſs.

4. O may I never tax thy Juſtice or thy Merc in my ſufferings; never ſuſpect unkindneſs or u fitneſs in what Thou ordaineſt for me; but whe thy Adminiſtrations are hardeſt to be accounte for, give me nevertheleſs to think well of ther as of the iſſues of infinite Goodneſs.

5. O Lord, I truſt Thou wilt at laſt be graciou unto thy Servant, in turning away the evil Tho haſt ſent upon me. Thou art a God of Pity, an takeſt no delight in the pains *our ſin makes neceſſ ry*: Thou haſt *promiſed in the day of trouble to del ver thoſe that call upon Thee, that they may glorifie th name*. And now, O Lord my God, be thy word ve rified unto thine afflicted; and *let me not be aſham ed*, or, *diſappeinted of my hope*; that others may ſe it, and learn thereby to Praiſe thy mercy in m deliverance.

6. But if thou ſeeſt fit to call me home to th ſelf; give, all thoſe who under thy Providence de pend upon me, Grace to betake themſelves unt Thee. For unto Thee, O God of mercy and truth I commit them. Thou art the Father of the Fa therleſs, and an Advocate to the Widow; an therefore, my heart is intirely at eaſe, to hav them lodged in thy hand; which maketh provi on for all things. Taught by experience I as no greater bleſſing than thy favour for their in heritance. To which end enable them evermo to delight in Thee, and place their Truſt in th

Merc

ercy. O that thy will and honour may be their iefeſt care, that ſo their welfare and neceſſities ſome part of thine. Keep them, I beſeech hee, from the commiſſion of all that may cry uder againſt them than their deſtitute circumances do for them: train them up in thy fear, d bring them ſafe at laſt to the Joys of thy ingdom, for Jeſus Chriſt his ſake.

¶ *For Patience.* Tayl.

MOST merciful and gracious Father, who in the Redemption of loſt mankind, by the Paſon of thy moſt holy Son, haſt eſtabliſh'd a Conant of ſufferings, I bleſs, and magnifie thy me, that Thou haſt adopted me into the inheance of Sons. The Croſs indeed falls heavy, d ſits uneaſy upon me, *my Spirit is willing, but y Fleſh is weak*; give me, I humbly beſeech Thee, rejoyce in this thy Diſpenſation. I know, and perſwaded that Thou art then as gracious hen Thou ſmiteſt for trial and amendment, as hen Thou relieveſt our bodies in compliance th our infirmity.

Grant then, O God of patience and Conſolaon, that I may act as one under the influence of is perſwaſion, and may not at the laſt fall for in, as I many times have by pleaſure. Let me ver charge thee fooliſhly, or weaken the hands thoſe that miniſter to my neceſſities, by the urmurs of an uneaſie Spirit. Grant this for the erits and interceſſion of our merciful High Prieſt o taſted death once, and for ever intercedes for e, and all mankind, Jeſus Chriſt our Saviour.

¶ *For Patience in general. 2. Without reluctanc*
3. Without Dejection. 4 With Attendants. 5. Wi
the heavineſs of ones Spirit. 6. For the helps to
7. For the motives to it.

Kettle

1. ENable me Holy Father to ſhew a quiet an compos'd patience, without any diſconten ed thoughts, or reluctance to thy will, or diſtru of thy promiſes. Let me continue ſenſible of th ſupports as well as of my ſufferings, and tarry th leiſure and not be haſty.

2. Lord, I humble my ſelf under thy might hand, and ſubmit to thy Viſitation: I ſubmit m ſelf willingly and will not ſtrive nor make any re ſiſtance. In this patience do Thou ſtill continu and preſerve my Spirit. Suffer not my pain t vent it ſelf in words of frowardneſs, but let m cries implore thy mercy, and from thy Grace ſo licit aſſiſtance.

3. Thy ſure promiſes are my Confidence, an thy Almighty Power my defence; O then, le not any greatneſs of my Trials, or ſenſe of my ow weakneſs make me afraid. Let me not fooliſh ly preſcribe to Thee, by what means Thou ſhal relieve me, or at what time the medicines intend ed for my eaſe ſhall take effect. May I patientl wait, and hope for that reſt my wearied Fleſh de ſires, in the exchange of my ſickneſs, either fo the comforts of health or the Joys of Paradiſe.

4. Keep me, Lord, from fretfulneſs againſt thoſ whoſe charity miniſters to my weakneſs. If an thing happens amiſs, let me not unquietly aggr vate it; but rather interpret all miſchances fa vourably, and give them no cauſe to repent o

thei

heir officious Care; which I thankfully receive, nd humbly beſeech Thee in great mercy to re- ay them.

5. And when I ſhall be moſt of all oppreſs'd, rant O Lord, that I may rally my ſcattered Pow- rs, and exert them to the *utmoſt* in ſuſtaining ine infirmity; and when I do this the *beſt* I can, t me not fear that Thou wilt be offended with e imperfection of my endeavour; but account y broken thoughts, and troubled fancy as part f my Trial; and do Thou, O Lord, bear with em graciouſly as with an affliction which Thou aſt ſent. Thou, O merciful Father, makeſt al- wances for that weakneſs which is thy Meſſen- er; and I know thou wilt not exact of me in the idſt of a Diſtemper to ſeek Thee with the vi- our and ſtrength of healthy Faculties. Make me member this, the better to diſpoſe me to bear ith the feebleneſs of my Spirit in the offices of eligion, and when the Devotional Acts of my ul are moſt liveleſs, let me always bear in mind, at 'tis thy will at that time they ſhould be ſo; d that every moments reſignation of mine there- to, will have the merit of an holy offering in y ſight: that I recommend my ſelf unto Thee meekly ſuffering, when I have no ſtrength re- aining to it by labour and action.

6. O Bleſſed Lord, under all my grief and mi- ry, help me I humbly and earneſtly beſeech hee, to all thoſe good diſpoſitions, and wiſe con- derations which make it eaſie to me. Teach me deny my own deſires, and then I ſhall content- ly bear my Croſs: Let me have hope in Thee an Anchor of Reſt; and O, may I not ſtand to mber up the ſorrows that are paſt, and to re-

new them to my ſelf in a painful Remembrance: not aggravate them by diſcontented compariſons, or anticipate them by giving way to the vain fears of imagination; and creating troubles which Thou haſt not ſent.

7. Make me to ſee thy Care in my afflictions; how needful they are for my good and for thy glory: how they come to keep my Soul from being corrupted by earthly pleaſures, and to raiſe my heart to the things above; and that I cannot be torn from my ſins without violence: that Thou tenderly conſidereſt my weakneſs, both in ſending my afflictions and proportioning my ſuccours. Keep me always mindful, Bleſſed Lord, that we all need theſe embitterments of life to reconcile us to the thoughts of Death, and awaken our preparation for it: that the more trial we have here of our own Patience, the more Proof we have withal of thy Grace and Faithfulneſs; and the greater is our hope of a more abundant recompence. And grant me grace to bear in mind, *that whilſt I am here in the Body, I am abſent from the Lord*; that my Soul is a Priſoner in the Fleſh, and theſe pains and weakneſſes are come to ſet it free; that the bleſſed Jeſus himſelf, though he were a Son, yet *learned he obedience by the things which he ſuffered*; and grant the conſideration of this may diſpoſe me chearfully to follow his ſteps; and be Thou my comfort and ſupport in this and every other ſevere inſtance of duty: grant this for Jeſus Chriſt his ſake my Saviour and Redeemer.

¶ *For Faith.* Tay

ALmighty Father, who haſt made it our duty to ſupport our Souls by the belief of thy infa-

libl

lible truths, and the expectation of promiſes which cannot be broken; grant that neither the Adverſaries, nor my own weakneſs may betray the ſtrength of my confidence, or unſettle my perſwaſions. Lord I renounce whatſoever is againſt thy Truth, and if ſecretly I believe any falſe propoſition: if I have not ſought for ſufficient evidence, or aſſented without full conviction through careleſneſs, I ſolemnly diſclaim and renounce it, and ſhall be heartily ſorry upon the diſcovery of my guilt in this particular. I know that whatever Thou haſt declar'd in Holineſs is certainty it ſelf; and I do firmly adhere to whatever is therein contain'd, and glory in nothing ſo much as that the name of thy *Son is called upon me*: Lord *help Thou mine unbelief*, for Jeſus Chriſt his ſake.

For Faith in Gods Promiſes, under Sickneſs.

Kettl.

ALmighty Lord, who relieveſt our weakneſs by the hope and belief of thy Promiſes; amidſt all my temptations I reſt my Soul upon thy word: under the guilt of my ſins, I rely upon the blood of Jeſus for their remiſſion upon my true Repentance, and amidſt all the decays and miſeries of this mortal body, I truſt to thy ſure promiſes of Immortality. Lord I believe, continue and ſtrengthen me againſt all the ſuggeſtions of the Tempter: and let him never be ſo fatally Victorious, as to cauſe me once to doubt, whether Thou art the faithful God, who keepeſt Covenant and Mercy for ever. May I always as now at preſent, firmly rely upon thy word, *which ſhall ſurely be verified in its time*, and keep ſtedfaſtly in the expectation of the mercies Thou haſt promiſed in Chriſt Jeſus our Lord.

¶ *For thankfulneſs, under Sickneſs.*

Kettl

ALmighty and moſt merciful God, though I am encompaſs'd with ſorrow and weakneſs, yet have I no cauſe at all to complain of Thee, nor will I by thy grace overlook or deſpiſe the mercies thy Goodneſs ſtill vouchſafes me, becauſe others are taken away: I heartily thank Thee that I was permitted to have them at all, undeſerving: that I enjoy'd them ſo long, and loſt them no ſooner. Lord my Spirit is willing but my Fleſh is weak: be thy Spirit the ſupport of my Weakneſs, and the finiſher of my willingneſs; and let the ſenſe of thy Love, and the hopes of what Thou haſt promis'd, drown the ſenſe of my ſorrows, and fill my heart with praiſe and thankſgiving. Bleſſed be thy Name, O Lord, for not afflicting me as I have deſerv'd, but in order to my good: for the favourable intervals I experience: that my griefs are not beyond meaſure, nor my ſufferings without comfort. I bleſs Thee for the mercy of this indiſpoſition: for putting an end to my wandrings by thy judgments, when thy long-ſuffering had not its due effect upon me, and putting me in the way of pardon by thy Fatherly viſitation. Glory be unto Thee who by theſe bodily pains haſt given my Spirit reſt from the weariſom importunity of ſin, [*name particulars*] and teacheſt me to place my affections and my confidence in Thee alone. I praiſe and magnifie thy holy name for all the numberleſs bleſſings I have receiv'd from Thee, bountifully and ſeaſonably, in all ſtates and conditions of my Life, and through all the days and years of it; and particularly

ularly in that Thou haſt now of very *faithfulneſs* *auſed me to be afflicted*, and by the preſent want of hy bleſſings taught me the better how to prize nd value them; and *Bleſſed be Thou who haſt taken way*, what thy Goodneſs once afforded: and Bleſſed be thy name for what Thou ſtill haſt left ne; a heart inclin'd to ſerve and praiſe Thee nd to remember thy goodneſs: a heart able to lleviate its miſery with the ſenſe of thy Paternal ffection, and the comfortable hopes of bearing ny ſickneſs in ſuch a manner, as ſhall be well leaſing in thy ſight, through the merits of my Lord and Saviour Jeſus Chriſt.

Eucho-

Euchologium Britannicum.

Part III.

For the right Observation of Holy-days.

ALmighty God, who hast established in thy Church Pastors and Teachers, and Governours, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the body of Christ*; make me careful to observe all Those institutions which are enjoyned for these admirable Ends; and always to esteem days set apart for Thy worship, and dedicated to Thy Service, as a great Relief to the Infirmity of my Nature, which is not capable of an Uninterrupted Contemplation of Thee. Let not the affairs of this life, nor my Eagerness in obtaining the good things of it, so far engross my Thoughts, as to make me neglect those happy opportunities of working out my own Salvation. Let not the Love of Pleasure prevail upon me to consume them in sensual Enjoyments; but grant that my rejoycing may be accompanied with Temperance and Moderation; and dispose my Mind, by all the Refreshments of my Body, to serve Thee with greater Diligence and Chearfulness all my Days. Make me constant at these *Holy Seasons* in attending thy publick Worship, and let me enter thy House with recollected Thoughts, compos'd Behaviour, and with a thankful and devout Temper of Mind. Let me hear thy Word with serious Attention, and with a particular

ticular Application of it to the ſtate of my own Soul. Let me approach thy Altar with fervent and Heavenly Affections, and with firm Reſolutions of better Obedience. Let me commemorate the Myſteries of my Redemption, with profound Humility, with exalted Thoughts of thy wonderful Goodneſs, and with thankful acknowledgments of thy great Love demonſtrated to the ſons of men. Let the mortified Lives of thy Saints riſe me above the Pleaſures of Senſe; and let the Pattern of their Piety and Devotion, their Humility and Charity, their Meekneſs and Patient ſufferings be always ſo lively imprinted upon my Mind, that I may tranſcribe their Example in my Life and Converſation. That thus obſerving theſe Days of Reſt here below, I may Celebrate an Eternal Reſt with thee hereafter, in thy Heavenly Kingdom, through Jeſus Chriſt our Lord. *Amen.*

For the Imitation of the Saints.

Nel.

O Lord God, in whoſe ſight the Death of thy Saints is precious, and though their Departure is taken for Miſery, Yet is their Hope full of Immortality; and having been a little chaſtiſed they are now greatly rewarded. Let the Memory of what they endur'd ſupport thy Servants who are engag'd in Combats and Trials here below. Abate the Power and Malice of their Enemies; that all that hate and perſecute thy Church may be brought to Repentance, or miſcarry in their cruel Deſigns againſt it; that thy Name may be celebrated to all Generations; that thy Kingdom and thy coming may be haſtned; that thy Saints may obtain the Conſummation of their Bliſs, by

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the

the Resurrection of their Bodies; and receiving the Crown of Righteousness, which Thou hast prepared for all that put their trust in Thee; and that I with them may praise thy Name for ever and ever. *Amen.*

Our Saviours Office, for Christmas Day, Circumcision, Epiphany, Annunciation, Palm Sunday, Ascension Day; and the Advents.

Invitatory.

BRing unto God, the Sacrifice of Praise: bring to the Son of God Hymns of glory all ye Nations of the Earth.

All the Earth is become his Kingdom, and He ruleth from the Sea to the Worlds end.

The Man of Gods right hand is our King, and We are his People: he is our Redeemer, and Who his Purchase.

We, who were dead in Trespasses and Sin, are by his death restor'd to a better Eternity.

He, the brightness of his Fathers glory, is the Light that lighteth every man who cometh into the world.

Let us learn of him, and he will teach us his Way: let us follow him, and we shall walk in his light:

We shall no longer abide in the shadow of Death or that of good things to come, the Law of Ordinances:

The Law, and its Typical representations were given by Moses; but a greater than Moses is here.

The Son of God, and Heir of all things is here whose Servant Moses was, the Authour of a be-

r diſpenſation; for Grace and Truth came by
eſus Chriſt.

Come, let us aſcend the Houſe of God in his
me, and celebrate his Praiſes to the Glory of
e Father.

Glory be to &c.

Psalm I.

COme now, and hear, ye that fear the Lord:
hearken, and I will tell you what he has done
r our Souls, and recount the Wonders of his
ounty.

At firſt, when we were not, his mighty hand a-
k'd us into Being;

Not that of Stones, Plants, or Beaſts, ore which
has given us Dominion;

But of a Body ſuitable to the dignity of an Im-
ortal Spirit:

In the Image of God made he Man, and promiſ-
a ſhare of his own felicity to our Obedience.

But, O weakneſs and ingratitude! to prefer an
pple to his Immortality, and trample upon our
n ſafety in the breach of his Command.

Behold the unhappy ſource of all our miſeries,
ich increas'd its ſtreams to that decree,

That at length, they exacted a Deluge of Juſtice
ſtop the Torrent of Impiety.

And here, alas! had been an end of Man, had
t our Creator prevented the extremity of the
in:

Had he not reſerv'd to himſelf a few choſen
nts to repleniſh the Earth with more hopeful
it.

He replanted them a noble Vine; but they
ickly became degenerate, and brought forth
wer Grapes.

They

They aſpir'd to a height of Pride, not made fo
him that is born of a Woman: they ſought t
fortify their Wickedneſs by raiſing a Fortreſs
gainſt Heaven.

But He looked upon his Bow in the Clou
and deſtroyed them not utterly; but improv
their Conſpiracy into an occaſion of peopling th
World.

He ſelected a private Family, and gave them
Law by the miniſtry of Angels, and fed them
Miracles:

When he had tried all the remedies of Pro
dence upon them, and found their diſeaſe incu
able:

When, cleanſing them by his Judgments th
were not purified: when he had healed them, a
they were not healed:

When the Light of Nature prov'd an inſuffi
ent Guide, and the general Deluge too mild
Correction,

Behold the Eternal Wiſdom finds a ſtrange e
pedient of Salvation, the laſt, and higheſt inſtan
of Almighty Love.

God, who at ſundry times, and in divers ma
ners ſpoke to the world by his Prophets, reſol
to ſend his dearly beloved, ſaying, they will re
rence my Son.

O the Depths of the Mercy and the Coun
of God, how tranſcending all our Wiſhes: how w
ſuited to his great Deſign!

Had He been leſs than God, we had queſti
ed his Doctrine: had he not been Man we
wanted the powerful motive of his perfect
ample.

Only God, he could not have ſuffer'd

aſt of thoſe Afflictions he glorioufly overcame.
Meerly Man, his Sacrifice had wanted that me-
which was neceſſary to accompliſh our Redemp-
on.

O bleſſed Jeſu, Fleſh of our Fleſh, and the ex-
reſs Image of thy Fathers perſon,
As our God, let us adore Thee: as our Leader,
ake us to follow Thee.

Glory be to &c.

Psalm II.

Chriſts coming, and his ſufferings foretold.

Soon as the Decree went forth from the Father,
that he would redeem the World by his Son,
Immediatly his Goodneſs had ſent him among
, had we not been too carnal, incapable of Evan-
elical purity,
Therefore, did he prepare us for his preſence
Prophecy and Miracle: by frequently renew-
g his Promiſes.
From the beginning he declares, he would bruiſe
e Serpents head; and that in Him all the Nati-
ns of the Earth ſhould be bleſſed:
Aſſuring his People of the Scepter till Shiloh
ame; to whom the gathering of the Nations
ould be:
He appoints Bethlem Ephratah for the place of
s Appearance, and ennobles a City little among
e thouſands of Judah by the promiſe of his Na-
vity:
He foretels the Arrival of the Kings of Tar-
iſh, and the Preſents of Saba:
He acquaints the world, by the Mouth of David,
at Prayer ſhould be made unto him continually,
nd daily ſhould he be praiſed. O King

O King of Heaven, of whose Kingdom, ther
is no end, make good those Predictions to us th
Servants,

So rule us here, that we may obey thy Grace: f
favour us hereafter, that we may enjoy thy Glor

Unto him that lov'd us, and wash'd us fro
our sins in his own blood; and hath made us King
and Priests unto God, and his Father; to him b
glory, and dominion for ever, and ever, *Amen.*

§. 2.

Nor was it thy Joys alone, O blessed Lord, tha
Thou entrustedst the Breast of thy holy Prophet
withal,

Thy sorrows too bore a part in the represen
tations, and they were commanded with care t
make known thy sufferings.

O Let our hearts be overwhelmed with grie
whilst we are made partakers of the sad Complaint
of our Lord:

My familiar Friend that did eat of my Bread
has lifted up his heel against me:

All that see me laugh me to scorn; he truste
say they in the Lord, let him deliver him if he wi
have him:

They casts lots upon my Vesture: they pierce
my hands, and my feet.

But, O ye holy Prophets, what was the disma
cause that shed the blood of the spotless Lamb o
God!

Behold, He was wounded for our Trasgression
and with his Stripes we are healed.

O Blessed Jesu, who tookest upon Thee our I
firmities, in exchange for thy Perfections,

Heal us, Thou great Physician of our Souls; an
let us sin no more, lest a worse thing come unto u

Psalm.

The Acts of Christ.

Raise the Lord O ye who aspire to Felicity,
with the voice of Joy: Praise him with the
veeteſt Instrument, Obedience.
He is our all-sufficient Redeemer: he has per-
ctly finished what he graciously undertook.
We were become the Children of Wrath, and
has mediated our peace with his offended Father.
The Gates of Heaven were shut against us; but
ascended to open them to all Believers;
Dissolving for ever the Terrors of Death, and
ndring it now but a Passage unto Life.
Lord, what is Man, that Thou wert mindful of
m? how came we Sinners to obtain such favour,
That Thou shouldst empty thy self of thy Glory,
d love us even to Death, without the least be-
fit to thy self?
O infinite Goodness, bounteous Authour of all
r hopes! from all our Fears the strong deliverer!
How shall we express thy excessive Charity? what
ll we render thy unspeakable mercy?
What we render Thee we have first receiv'd,
d we can only use thy Gifts to make our selves
ppy.
O may our Souls bless the easiness of thy Yoak,
d every minute of our time be spent in the free-
m of thy Service:
Let us not live, O Lord, but to love Thee, nor
eath but to speak the Praise of thy holy name.

Glory be to God on High, and Hosanna to the
n of David.

Psalm.

Psalm.

The end of the Acts, and sufferings of Christ.

SIng on, O my Soul, the Praises of thy Lord: re
member in a new Song the Mercies of the Re
demption.

He saw the Cause of our Ruin was Love mi
plac'd; and he came to fix it on what alone deser
ed it.

To change the Biass of our wrong set hearts, b
establishing among us new motives of Charity:

Such as might strongly incline our Affection
and efficaciously draw us to our true Good:

Such as might gain by degrees upon all Ma
kind, and render Salvation easie, and universal.

For this he shew'd us, that eternal life was th
purchase of his blood:

For this he convers'd upon Earth; affordi
for our encouragement his Example.

He was afflicted, that we might patiently su
fer: he brought Immortality to light that w
might strive to gain it.

For this he assum'd those endearing Names
Friend and Brother to us miserable wretches:

Doing far more for us than all the names
Friendship import: Blessing us beyond the mo
extravagant wishes.

Requiring nothing of us but love, in the practi
of which we fulfil his Commandments:

By Love we are fitted for the blisful Vision:
Love we are secured of the enjoyment of our Go

Who by the sole perfection of his own fr
goodness, can never deny himself to those th
love him.

Th

Thus, Lord, whatever the volume of the Book ecords of Thee, in expreſſions ſuited to our low apacity:

Whatever it ſpeaks of thy wonderful Birth, thy oly Converſation, or meritorious death,

All is exactly verified in this one Precept, which ay we repeat with the Joy of a thankful heart, Heaven is attained by Love alone, and Love a- ne by Thee.

MOST gracious Lord, who ſo lovedſt the world, that Thou gaveſt thy ſelf to redeem it; and umbly tookeſt upon Thee our low Nature, that hou mighteſt ſuffer as Man for the ſins of men, nd in it familiarly teach us the truth of our Salva- on: invincibly fortifie us againſt all Perſecutions, nd effectually draw us after Thee to thine own ingdom; Grant, that we may ſo fill our Souls with e memory of this wonderful Love; that we may e in Obedience, and riſe from Death to rejoyce ith Thee for ever in thy Glory, at the right nd of thy Father; to whom be honour and do- inion both now and for ever.

PSALM.

Repentance, and Examination.

MY God, when I remember thoſe words of thine, Repent for the Kingdom of Heaven is hand:

When I conſider, they were the firſt Thou ſpak- in publick, and that it was the choſen Text of ernal wiſdom;

Inſtantly I am ſtruck with the importance of e Duty, and deeply affected with the powerful otive.

Increaſe my ſenſe of this awakening Them and continue the impreſſion of it upon my Hear

Make me think, as well as repeat theſe ſearc ing words, apply them home to my ſelf, and bi them faſt upon my heart.

Repent, O my Soul, for the Kingdom of He ven is hand: repent, for the Kingdom of Heav waits thy Repentance.

O Thou, without whoſe Grace, every Call this nature is in vain, aſſiſt the endeavours of t Servant,

And ſince I am not ſtrong enough to be pe fectly innocent, at leaſt make me humble enou to be truly penitent.

Deliver me, O Lord, from the Puniſhment I d ſerve: deliver me from the ſin that deſerves tho puniſhments.

Teach me that eaſie method of condemni my ſelf to be acquitted by Thee.

Every night let me ſit as a Judge impartial, a call before me all my Day.

Let me ſeverely examine every thought a word; ſtrictly ſearch both Deeds and Omiſſion

Commending my Offences to their juſt Penan and firmly knitting the Bond of my Vows.

If perhaps, any thing be well done, wh weighed with all the allowances indulged o Frailty,

Let me return the Glory to God, and the ou goings of my Evening praiſe him who giveth t Seed, and the increaſe.

Whatever malice, or infirmity have contracte let me undo it by a hearty Contrition.

Let not the Sun go down upon my Wrath, n ſleep overtake the delay of my Confeſſions.

S

Still let me write at the Foot of my Account; conciled to God, and in Charity with the world. Salvation to our God which ſitteth upon the throne and to the Lamb for ever.

PSALM.

What we ſhall be hereafter in Heaven.

ORd, ere I take my leave of this Day, which the Church has ſanctified to the Honour of memory,

Let me repeat a few more, of the many incomable ſayings Thou haſt left with us:

Let me attentively meditate their ſubſtance, ſettle them as Principles of my Life, and Acti-

Lay not up for your ſelves Treaſures on Earth; , we ſhall be hereafter like the Angels in Hea-

O precious Diſcovery to them that reliſh it, thoroughly digeſt its ſtrong nouriſhment!

For what, O Lord, are theſe bleſſed Angels, but rits, that know and love, and delight therein ever?

We, in like manner, ſhall know all that is true, love all that is Good, and ſhall delight in that wledge and love for ever.

No Ignorance ſhall darken, no Errour deceive Mind; we ſhall be like the Angels in Heaven.

No Cares ſhall perplex, nor Croſſes afflict us; hall be like the Angels in Heaven.

Our Joy ſhall be full, and pure, and everlaſting; hall be like the Angels in Heaven.

Our Bodies ſhall be glorified, immortal, incorible, we ſhall, as do the Angels in Heaven, ſee and live;

Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy hath begotten us again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead to an inheritance incorruptible, and that fadeth not away, reſerved in Heaven for us.

O Bleſſed Jeſus, whoſe ſacred Body, after Thou hadſt finiſh'd the work of our Redemption was rais'd again to a glorious Immortality: Grant us, we beſeech Thee, ſo frequently to renew in our minds the memory of thy Grave; that we may be always prepared for our own; and that we may ſo reflect upon the Conſequences of a holy death; that we may daily grow leſs affected to this tranſitory life, and more in love with the eternal Joys. *Amen.*

Pſalms for Whitſunday, &c.

LOrd, with how natural a Conduct does thy Providence govern the Children of men,

Leading them from one degree to another, till Thou haſt advanced them to the height of Perfection.

To the firſt Ages of the world thou gaveſt for a Guide the Book of Nature; but a written Law to Iſrael, becauſe of Tranſgreſſions.

Thy People had ſome faint Notices of thy will and ſome ſmall aſſiſtance to perform it.

But for thoſe hidden myſteries, that now ſo gloriouſly exalt the Chriſtian faith,

To theſe were they in a great meaſure blind and expos'd to the effects of their Ignorance.

Wanting thoſe clear inſtructions to know the

ene

and; those powerful motives to love their God.

Yet this prepar'd them for the times of Grace, for which thy mercy reserv'd greater favours,

The Putting thy Laws into our Minds, and writing them in the Tables of the Heart,

The plentiful effusion of the Holy Ghost, the sending out thy Spirit to renew the face of the Earth.

When therefore the appointed time was come; as all the works of God go forth in their season:

When the Disciples were gather'd together in unity of Mind and place, and so excellently dispos'd for the regards of Heaven:

When they had continued some time in Prayer, and wrought up their Affections to the highest point of desire,

Suddenly, there was a sound from Heaven, from whence every good, and perfect Gift cometh.

And the Messengers of Peace are qualified for their Commission, being baptiz'd with the Holy Ghost and with Fire.

They that through slowness to perceive and understand the Doctrine of their great Master,

By the influence of thy Spirit are mighty in the Scriptures, and the darkness of Prophecy no longer misleads them.

They, who through fear abandon'd their Lord, and fled away from the danger of being his;

Now rejoyce in suffering for his name, and neither Life nor Death can forbid them to confess him.

They spoke with the Tongue of all Nations; being Citizens of the whole world they had all things in common,

Every one had enough, and that is to be Rich:

none had too much, and that is to be free:

Free from those Cares that perplex the Wealthy: free from the Temptations which attend Superfluity.

Thus begun the Church; and may it still increase, till every Nation speak, in its own Tongue, the wonderful works of God!

Psalm II.

BLessed be thy Name, O Lord, and blessed be the bounty of thy Sons Goodness in sending the Comforter, who by one Lesson perfected the Disciples, and polish'd into eloquence the rude Fisherman,

Who rais'd a Shepherd to the degree of a Prophet, and transform'd a persecuting Pharisee (O greatest of changes) into a glorious Apostle.

By Thee, Blessed Spirit, is Water made effectual to our Regeneration: By thee are made all our Beds in Sickness.

If in the Church be any wisdom, or knowledge: if any real Sanctity, or decent order:

If any Faith of the Mysteries of Religion: if any Hope of eternal Salvation:

If any love of God as our Sovereign Bliss: if any mutual Charity:

Any Miracles to convert Unbelievers; or quicken the Devotion of the lukewarm Christian,

All flows from thy inspiration: all this and more also worketh this one and the self-same Spirit.

May every Call of his be ever comply'd with, and every Talent he bestows diligently improv'd.

Thou art the Power of the most High God: the glorious Finisher of the mystery of our Redemption.

Thou

Thou art the ſacred Pledge of our free Adoption: the enſuring Seal of our Salvation.

Had we the Songs of Angels, or thine own miraculous Tongues,

Still would our Praiſes fall ſhort of thoſe Bleſſings, which are deriv'd down to us by Thee.

Woe be to them who are ſilent of Thee, and curſed be the Harp, that holds its peace at thy remembrance.

Glory be to the Father &c.

ALmighty God, who ſenteſt down the Holy Ghoſt to ſupply the abſence of thy Son: to comfort, and inſtruct his Followers in all things neceſſary to the Converſion of the World: Grant, we beſeech Thee, that the remembrance of thoſe fiery Symbols of his preſence, may increaſe the fervour of our hearts, to atteſt by all fruits of Grace the ſame Spirit ſtill abiding in us, through Jeſus Chriſt our Lord.

Pſalms for the Commemoration of Saints.

Psalm I.

God is praiſed for his Saints.

BRing forth your Pſalms of Victory O ye Righteous, and join your hearts and voices in the Houſe of Thankſgiving.

Let us ſing; but who ſhall be our Theme? what worthy ſubject ſhall our Harps make choice of?

No, 'tis not Conquerours we mean to admire, or praiſe God for thoſe Monarchs the World applauds;

But you, bleſt Spirits, who more than Conquerours,

rours, bravely overcame your selves, and led your own Passions in Triumph:

Who either prudently us'd this world that perisheth, or else wisely despis'd it.

You are the illustrious worthies we intend to Praise God for, and distinguish our Hymns with your bright names.

Sing aloud the Glories of God shining forth in his Saints, and let their Sacred memories be present to us.

Rejoyce, Thou who art under the pressures of Calamity: who complaineſt of the Dangers, or burden of life:

Rejoyce at their Delivery, and congratulate in them that Felicity Thou thirsteth after.

Who can sufficiently admire the exquisite wisdom of the Divine Providence,

Who from such low beginnings as Mans Nativity can produce Effects so glorious, as the noble Army of Martyrs?

How slow is the progress of an immortal Soul, press'd down by the earthly body.

By degrees the Person advances to the use of reason, and learns to flie with the Wings of Grace,

Till soaring beyond Humanity, and living above Nature continually;

The Hand of Death strikes him into Immortality, and he becomes as it were an Angel,

Instantly their narrow Comprehension unfolds it self into large and clear views

Commensurate to the Glories of that Supreme Beatitude which they shall enjoy for ever.

Such is the structure of these Temples of the Holy Ghost; their foundation is in the dust, and they are built up to Heaven.

Sing

Sing then, O my Soul, the Power of thy God, ſo eminently diſplay'd in the advances of his Children:

Sing aloud, that thy Hymns may awaken in thee Reſolution to imitate what they commend:

Sing, but with that intent that the ſtrength of God may be in thy weakneſs alſo made perfect, and that the Charity of the Saints may rejoyce at thy Converſion,

So will their Feaſts be profitable to thee, whoſe unſteddineſs needs the impreſſions of example.

Learn of them to deſign thy whole life in order to the End; and eſtabliſh for thy End the Viſion of the Almighty;

For, ſo far only is the ſolemn Memory of their Acts warrantable, as it is made the Occaſion of edifying our ſelves.

Bleſſed be the Lord for the Example of his Saints: Bleſſed be his Bounty which freely gave, and then rewarded his own Gifts.

Bleſſed be his Name, who in their Triumphs has taught his Church the way to victory.

Psalm II.

God is praiſed for the example of his Saints.

O Praiſe the Lord, all ye Powers of my Soul: praiſe the immortal King of Saints and Angels:

Praiſe him the Author of all your Graces, praiſe him the Finiſher of your Hopes.

Praiſe him in the mighty Hoſt of Angels, the Guardians of our ſafety, by his appointment.

Praiſe him in the ſacred College of the Apoſtles;

ſtles; to whom he reveal'd the myſteries of his Kingdom,

That they might inſtruct us in thoſe Divine truths, and ſhew us the way to Felicity.

Praiſe him in the generous Fortitude of Martyrs, whom he ſtrengthned with reſiſtance unto Death;

That we might learn from them to hold faſt our Faith, and rather looſe this life, than hazard the other.

Praiſe him in the eminent Sanctity of Confeſſors, whoſe whole life was a Courſe of Heroick virtue.

That we might alſo withdraw our affections from the Earth, and aſpire to the rewards of Immortality.

O magnifie the Lord for the various degrees of their attainment, by which he provides, that no ſize of virtue ſhould want its pattern,

From the Infancy of ſpiritual life, to the fulneſs of the Stature of Chriſt.

O magnifie the univerſal Bounty of our God! Summon all thy Praiſes to attend him.

Bleſſed be the God, and Father of our Lord Jeſus Chriſt the King of Saints, for the miniſtry of his Angels.

Bleſſed for ever be the Son of God, who hath exalted our Nature above that of the Angels, Glory be to the Holy Ghoſt the Comforter; for the glory of the Saints is the effect of his Influence.

And do you, ye pure unblemiſh'd Angels, finiſh our imperfect praiſes in your loud acclaim:

Holy, holy, holy Lord God Almighty; which was, and which is, and which is to come; Alleluja.

Holy, holy, holy Lord God of Hoſts, Heaven and

and Earth are full of thy Glory; glory be to Thee, O Lord most high.

Salvation to our God who sitteth on the Throne; Blessing, and Honour, and Wisdom, and Power to the Lord the King, and to the Lamb for ever.

Psalm

The Acts of the Saints compar'd with our Lives.

LOrd, what a lukewarm Life is this of ours, compar'd to the Zeal and Fervour of thy Saints?

They set a guard upon their senses continually: they were frequent in Prayers; in Fastings often.

Their Food, and Raiment, and Sleep and Recreations were all taught to minister to the improvement of their Mind;

Disentangled from earthly Cares, their whole endeavour was the one thing needful:

Severe to themselves, and Courteous to others, and Possessors of nothing, their Charity not their desires embrac'd the world.

Their study was not to raise a Family; but to entail on their Posterity the example of their virtues.

To instruct the Ignorant, to confirm the weak, and protect the helpless Innocent was their work.

Their design was not to leave behind them a fair Estate, but to bless the world with their useful labours:

To assist the propagation of Divine Truth, and promote unweariedly the happiness of mankind.

Lord, how little is it our Frowardness endures, compar'd to the Patience of the Saints?

Being revil'd, they revil'd not again: they recompenc'd Persecution with blessing and Prayer.

They

They serv'd Thee in Hunger and Thirst, and all the hardships of an impoverish'd Life:

Threatn'd, they met with constancy the danger: Being entic'd they stood firm against the insinuations of Flattery.

Faithful, even to death they persisted; to death, and that arm'd with every face of Terror.

They persisted stedfast in the faith, rejoycing that they were counted worthy to suffer for the name of Jesus.

How did these Heroick Spirits conquer Heaven and enter by force its everlasting Gates!

Psalm.

The Benefits of their Example.

LIttle, O Lord, is the good we do, little is the ill we patiently suffer.

But what alas, should we have done, or suffer'd, hadst Thou not continu'd thy bright example in the lives of thy Saints?

Had not thy provident Hand hung out those lesser lamps, to shine like stars upon our Practice?

Had not thy self, O Sun of Righteousness appear'd, to influence our heart by thy cherishing Beams?

Had not our Faith been darkness, and cold our Charity? yea, our Hope had wither'd.

But now, we are sure the Hills are made low, and the rugged Paths of Heaven are made plain by so many Passengers.

Men cloath'd with flesh and blood, under all the disadvantages of an infirm Nature.

Now are we sure thy Promises are true; confirm'd by as many witnesses as there are Saints in Paradise.

Who,

Who, by their own experience are joyfully convinc'd; O happy Argument where Heaven is the Queſtion!

And by the delights which they continually feel, are always excited to adore and ſing.

O taſt, and ſee how gracious the Lord is; bounteous in his Gifts beyond expreſſion; his Promiſes are Truth and Certainty.

Bleſſed be thy name, O Lord, who haſt provided for thy people ſuch rewards, and ſtrengthn'd their Hope with a Cloud of Witneſſes.

PSALM.

Againſt the fears of Death from their Example.

COurage my Soul; chaſe away thy doubts; far more are they that are with us than thoſe againſt us.

God, and his holy Angels are on our ſide, whom then ſhall we fear? Chriſt takes our part, and his Saints rejoyce over us; of whom then ſhall we be afraid?

Is the Adverſary A Match for his Conquerour, or the Fleſh ſo weak beyond the ſupports of his all-ſufficiency?

What if Temptation ſurpriſe our unwary negligence, or defeat a well made Reſolution.

It cannot compel the Will it ſeduces: it inflicts no wound without our conſent;

Much leſs prevail againſt the Power of the Holy Ghoſt, and fruſtrate the Purpoſe of Almighty Wiſdom,

Whoſe Mercy has us'd more Arts to ſave, than the Craft of the Devil can invent to deſtroy us:

Such a Redemption, ſo wonderfully accompliſh'd!

pliſh'd! ſuch holy Sacraments, and ſo many other means of Holineſs!

Such glorious Promiſes ſo firmly aſſur'd, and ſo eaſily attain'd, O how great is the ſum of them?

O infinite Goodneſs, how generous thy Love: how liberally extended over all the world!

Thou inviteſt little Children to come unto Thee; and the Lame and the Blind to ſit down at thy Feaſt.

None are ſhut out of Heaven but ſuch as will not go in: None made unhappy, but thoſe who care not to be otherwiſe.

Separate then O my Soul vain fears from Thee: Let not even death it ſelf abate thy Courage.

Short was that dark Paſſage always, and our Saviours Croſs hath now made it ſafe.

By the practiſe of the Saints it is grown familiar: By their happy ſucceſs become deſirable.

Quit not thy Hope in the glorious Strife; Eternity is at ſtake, and Heaven's the reward.

That Heaven, for which ten thouſand times ten thouſand Confeſſors labour'd by ſuffering: for which Martyrs unnumber'd laid down their lives.

That Heaven, where the adorable Jeſus eternally reigns, and the immortal Deity ſhines bright for ever.

That very Heaven is promis'd thee: that bleſt Eternity thou art commanded to hope for.

O Bounteous Lord, the Father of Spirits, ſole Author of what we are, or have; of what we can deſire or expect.

As Thou haſt prepar'd a Heaven for us, O may thy Grace fit us for the enjoyment of it:

Grant, we may live the Life of the Righteous, that ſo our laſt end may be like his.

Glory be to &c.

PSALM.

Examination of our Profit by the preceeding Reflections.

THus have we made another ſtep to the Grave, and our day is loſt in its own Night.

But is it loſt upon us intirely? have the words e have heard left no mark in our memory?

Did this ſolemn Feaſt afford no fit Proviſion or ſome Virtues we want? no proper Remedy or a peculiar weakneſs?

Are we devout already as the Saints of God; haſt and temperate, and reſign'd as they?

Do we deſpiſe the world with their Contempt; our Zeal for Spiritual things inflam'd as theirs?

Alas! how ſhort are we of theſe Perfections; ow ſlowly do we follow theſe excellent Guides?

O that we liv'd, Bleſt Souls, like you! High was heir claim, and all Heaven glow'd in their Breaſts!

O might your ſucceſs, ye Bleſſed Forerunners, equeath us hope to reach the end of our Race!

At leaſt; that it were the full purpoſe of our earts to live like you, and ſincerely wiſh to per- rm, what you have actually accompliſh'd.

Grant, O Lord, that from the Acts of theſe y Servants we may learn Humility, and check e vanity of our ſuppos'd attainments.

That their excellency may daily repreſent to our infirmity, increaſe, and make importunate r Calls for thy relief.

Glory be to &c.

PSALM.

Psalm.

Follow the Example having the same Assistance.

LET us humble our selves; but not grow faint at the sight of these worthies so far before us.

Rather, let us quicken our advances by observing their speed, and with their happy success encourage our Fears.

We profess the very Faith which gave them to overcome: we partake of that very Table which made them more than Conquerors.

Why should we despair of shining with them above, and rejoycing together with the Saints?

Are we not all redeemed with the same high Price? is not the same rich Crown propos'd to us all?

Are we not bred in the same Apostolick Church? have we not all one Lord, one Faith, one Baptism, one God and Father of all?

They overcame, but not by their own strength: it was not their own arm that brought them salvation;

They overcame, through the Lord mighty to save: they now triumph; but 'tis in the Bounty of their God.

Fear not then; our God has a Blessing also for us, if we have Love and Obedience for him.

If we delight in the ways of Piety, and diligently attend the holy Offices of Devotion.

If we refrain from the Liberties of the world and curb the loose suggestions of the Flesh:

If we perform, as the Saints did the part of faithful Servants, we shall together with them have the Portion of Children.

Gran

Grant then, Bleſſed Lord, that the Death of thy Saints may he precious; as in thine, ſo in our ſight alſo.

Let them teach us Courage to encounter the Enemies of thy true religion; leſt through fear we make ſhipwrack of a good Conſcience:

Let us be inſtructed by their example to converſe with meekneſs, and recompence evil with good.

Let us not keep in vain theſe ſacred Memories, as the reproach of our unprofitable lives;

But, as they did, preſs forward earneſtly towards the mark and prize of our high Calling;

That when the Evening of our days approaches, and ſummons our departure hence,

We may be gather'd to our Fathers in peace, and our Fleſh may reſt in hope of a favourable Sentence, from thee our Judge, and our Redeemer.

Glory be to God on high, and Hoſanna to the Son of David.

Preparatory Office for Death.

Psalm.

The dangers of Life, and that all muſt die.

UNhappy We, the Children of Duſt, why were we born to ſee the Sun?

Why did our Mothers bring us forth to miſery, and unkindly rejoyce to hear us cry?

Whither, alas! has their errour led us: in how ſad a Condition does our Birth engage us?

The few days we live are full of Vanity, and our choiceſt pleaſures are ſprinkled with bitterneſs:

The Time that is paſt is vaniſh'd like a dream, and that which is to come is unenjoy'd.

The preſent we are in ſtays but a moment, and then flies away, never to return.

Already we are dead to all the years we have lived, and ſhall never live them over again.

We begin our Race in contemptible weakneſs, and our whole Courſe is a progreſs of Dangers.

If we eſcape the miſchances of Childhood, and paſs the raſh Adventures of youth,

Our own ſuperfluous Cares deliberately conſume us, and the Croſſes of the world wear out our lives.

If by uncommon ſucceſs we overcome all theſe, and ſtill bear up our proſperous Head:

We are ſure, at laſt, Old Age will find us, and bow down our ſtrength to the Grave.

The Grave, from which no Privilege exempts, whoſe command no power controuls.

At its call the Rich leave their Wealth, and Beauty and Strength, inherit Corruption.

The Buſie man muſt find a time for death though his full employment ſpare none to provide for it.

This when I conſider I am afraid, ſince none can tell how ſoon he may be called.

To day we are in health among our Friends, to morrow arreſted by the Hands of Death.

Nature may faintly ſtruggle for a time, but muſt yeild at laſt, and be ſown in diſhonour.

Perhaps, our Bodies once out of ſight, we ſhall be no more remember'd than if we had never been.

Only our good works they will follow, and faithfully attend us into the ſeparate ſtate.

Give

Give us eternal rest, O merciful Lord, and may the Light of thy Countenance shine upon us for ever.

Psalm.

The advantages of a short life, and the benefits of Death.

WHY do we thus bemoan our selves, and rashly utter such repining words?

Seems it so hard to tread the Path, which all our Ancestors have done before us?

Adam, first of Men: the Man after Gods own heart, and the Mother of our Lord,

All these have paid their debt to nature, and subscrib'd to the Law of universal Mortality.

Jesus himself, the eternal Son of God, went not to his Glory, but through the Gates of Death.

And shall fond self-love flatter us to hope an exemption from the Sentence pass'd upon us by God?

Or shall we murmur that our life is but a Span, and that too expos'd to sorrows without number?

Does not the very shortness abate its miseries? do not these miseries commend its shortness?

Dying is an Act that is to be perform'd but once, and once done well, we are happy for ever.

Lord, we confess thy Decrees are just, and our selves the Cause of all our miseries.

We sacrifice our Youth to pleasure and folly; and our Manhood to Pride and Intemperance.

The hoary head spends its hours in Craft and Avarice, and begins not to live till the approach of Death;

Then we bewail the shortness of that Time which our Prodigality has lavish'd away.

After a looſe, and negligent Life we complain that Death comes upon us unawares.

Our days, perhaps, are too few to make us rich, or ſatisfie the ambition of a haughty Spirit.

But, to be taught our whole Duty, the meek and humble Life of our great Maſter,

All this requires, not ſo much the number of years, as the faithful endeavours of a pious mind.

Could we beſtow on the improvement of our Souls the Time we ſo vainly trifle away,

Our day would be ſhort enough not to ſeem tedious, and long enough to finiſh our appointed Task in.

For what is our buſineſs here but to ſow in hope, that hereafter we may reap in Joy?

O Thou moſt juſt, but ſecret Providence; who governeſt all things by the Counſel of thy will: whoſe powerful Hand can lead down to the Grave, and bring back again,

Behold, to Thee we bow our Heads, and freely ſubmit our deareſt concerns,

Strike as Thou pleaſeſt our Health, and Lives; we cannot be ſafer than when at thy diſpoſal.

Only theſe few Requeſts we humbly make; which, O may thy Clemency vouchſafe to hear!

Cut us not off in the midſt of our Folly, nor ſuffer us to expire with our ſins unpardon'd;

But make us, Lord, firſt ready for thy ſelf; then take us unto Thee, in thine own due time.

Give us eternal Reſt, O merciful Lord; and may thy glorious Light ſhine upon us for ever.

PSALM.

Heaven, and Hell.

MY Soul, theſe Complaints concern not Thee, whom thy bounteous God has made immortal.

Thou, when this Houſe of Clay ſhall be diſſolv'd, if Thou art rightly prepar'd for an happy change, ſhalt aſſuredly go to the Paradiſe of the Bleſſed,

Where the Faithful reſt from their labours, where there is Light, and Glory, and Life; and from whence all ſorrow, Care, and Sickneſs is baniſh'd:

But miſerable are they who by deferring their Repentance, depart in the Guilt of their Sins,

For, after this Life their Repentance comes too late to meet with that Mercy they have ſo long abus'd.

Their departed Souls ſhall be hurried to the Priſon of evil Spirits, the Houſe of Sorrow, and Anguiſh;

There ſhall they have wounds without Balm; and in chains of darkneſs expect the terrors of the Reſurrection.

O that this diſmal Condition may be ſo dreaded, that it never be felt by us!

O that we may rightly uſe the day of Grace, whilſt Repentance is available to Salvation!

O Jeſu, help and deliver us from the ſnares of the Enemy, that we may paſs from death unto life, and dwell in thy Peace for ever!

Glory be to &c.

Psalm.

Joys for the ſeparate State, and wiſhes for the Day of Chriſt.

WHen we have ſhed our ſolemn tears, and paid our due ſighs to the memory of our Friend;

Let us drie up our ſorrows with the comfort of hope, and change our Grief into the Joys of Charity.

Thoſe we mourn for are deliver'd from the burden of the Fleſh, and all the Miſeries we ſo juſtly deplore.

Their bodies tremble no more with the Palſie, nor burn in the flames of a ſcorching Fever.

Free from the Bed of ſickneſs, and no longer needing the refreſhment of ſleep.

Their uneaſie Body inherits the peace of the Grave: their Souls are enlarged to a ſpacious liberty,

Free, and unconfin'd as Air, they traverſe the blisful Region of Spirits made perfect;

Free from all danger of falling they wait in ſure and certain hope of the Reſurrection of the Juſt.

Certain, at laſt to behold their Redeemer, and that their preſent enjoyments will end in perfect Beatitude, without interruption, for ever.

O Glorious God, the free original ſource, and final end of univerſal Nature,

Since, by thy Grace in Chriſt, thou haſt happily begun, and ſown in our Hearts the Seed of Glory,

O may the ſame bleſt Hand go on to finiſh it

own work, and haſten the days of its Harveſt;

Send its Angels the Reapers together in the Fruits of the Holy Spirit, and ſeparate them from the Tares of Vengeance;

So ſhall thy Saints, O Lord, ſing with joyfulneſs eternal Hallelujahs to thy ſacred name; ever more praiſing Thee, and with all the Hoſt of Heaven ſaying:

He is our God of whom cometh Salvation, God is the Lord by whom we eſcape Death,

Salvation to our God which ſitteth upon the Throne, and to the Lamb for ever.

PSALM.

The uſe, and benefit of ſickneſs.

COme let us praiſe the Divine Goodneſs, which orders every thing for the Beſt; our Life and Death are equally its Care.

The Lord caſts us down upon the Bed of Sickneſs, and draws the Curtain between the world and us:

Shutting out all its vain deſigns; and contracting our Buſineſs to a little Chamber.

In that quiet ſolitude He ſpeaks to our Hearts, and ſets our whole Life before us.

There He diſcovers the treachery of the world, and by the proſpect of its vanity invites us to prepare for a better.

Thither He ſends his Meſſengers of Peace to perfect our Reconciliation.

O how different are the Thoughts of that hour, to thoſe of careleſs Health!

How ſhall we cenſure what we once eſteem'd; how

how eaſily are we convinc'd to wiſer councels!

When our unruly ſenſes are rebuk'd with Pains, and his Fears teach the raſhneſs of our Mind ſobriety.

When the Occaſions of ſin are removed away, and every thing about us exhorts to Repentance.

Bleſſed be thy Name, O Lord, whoſe Mercy ſanctifies even thy Puniſhments into favours.

Thou bringeſt low to provoke humility, and preſcribeſt Sickneſs to cure infirmity.

Thou commandeſt, and the Grave is inexorable and with it is no reſpect of Perſons,

That We, being often witneſſes of the diſhonours of the Fleſh, ſhould ceaſe to obey it in the Luſt thereof:

That all may equally provide for the laſt Hour, and none be undone by ungrounded hopes.

Thou telleſt us by Experience that all muſt die; but in kindneſs hideſt in Clouds and Darkneſs the Time and Place,

That every where we may ſtand up our guard, and all our days may expect thy coming.

Thou teacheſt the uſe of Funeral Solemnity, and the duty we owe the deceas'd;

That we may renew the memory of our own Grave, and the wholſome thoughts of a future State:

And, by the views of our own Mortality in that of our Neighbour, we may ſtir up our ſelves to the performance of thy will.

Let not theſe gracious Arts be loſt upon us, O Lord, which thy merciful wiſdom contrives for our ſakes.

But let the remembrance of other mens Death be attended with ſerious reflections upon our own

And cauſe every Meditation of this Nature to make us the more diligent in preparing for it.

Glory be to &c.

Psalm.

A Thankſgiving for this motive, and an Exhortation to Saints and Angels to praiſe the Lord.

O Raiſe the Lord all ye Nations of the Earth; whom his Providence yet ſuſtains in life.

Whom He ſo long forbears to ſtrike, though our Sins have not ceaſed to provoke his wrath.

Whom He ſo graciouſly calls to repent; though our Paſſions have hitherto neglected his Voice;

Making trial by the Death of others, to adviſe his Servants into warineſs, and Recollection.

O Praiſe God all ye faithful Souls, for it becometh well the Juſt to be thankful.

Though we lie below in the Vale of Tears, and ſit in the ſhades of ſorrow, lamenting:

Though our Bones ſtare us in the Face, and our heart within us melt through Age or Sickneſs:

Yet ſhall we be cloathed with ſtrength, and exalted to the Choirs of Saints departed.

O Praiſe the God of the Living, O ye Bleſſed above, whom his Bounty hath already crown'd with Glory.

Palms of Victory await your right hands, and your Expectation is everlaſting Triumph.

O Praiſe the Lord ye Angels of his that hearken to the voice of his Word, whoſe Happineſs commenc'd with your Creation:

Stars that aroſe in the Morning of the World, and ſtill maintain unchangeable their luſtre,

Shining

Shining with the rays of the Almighty, fast by his Throne, first, and greatest of the ways of God.

O ye Cherubim and Seraphim, Bless ye the Lord, praise him, and magnifie Him for ever.

Praise Him in his all-seeing wisdom; Praise him in his overflowing Goodness.

Let the whole Creation, according as it has received, strive to express the Perfections of its Maker.

He only is, and was, and is to come; the most High God; the King eternal, immortal, invisible,

O ye Sons of God, bless ye the Lord, praise him and magnifie him for ever.

Salvation to our God, which sitteth upon the Throne, and Hosanna to the Son of David.

Psalm.

The Examination, and request of Pardon.

COme let us make peace with our God, before the Night come wherein no man can work.

Let us examine the whole conduct of this day, lest our Prayers hinder us not from being Reprobates.

Are we prepar'd to meet our Judge; whose vengeance is denounc'd against each voluntary transgression?

Is there not still some restitution to be made, to derive acceptance on our Praises, which Love of the world tempt us to delay?

Is there not some inordinacy to be taken from our desires, which our false heart attempts to connive at?

Not that we esteem any Creature more than

Thee

Thee, O Lord; from ſuch abhorr'd ingratitude defend thy Servants;

But that we eſteem them beyond what they deſire, and buſy our Minds too eagerly about them.

Forgive, O Sovereign Goodneſs, theſe our Imperfections, and fix our whole Heart upon thy ſelf.

Deliver us from the Temptations of the world; and mercifully ſave us from the Wrath to come:

That dreadful wrath we ſo juſtly fear, and which numbers of accurſed Spirits innumerable lie under;

And that too juſtly, we confeſs; but yet ſince Thou Spareſt Man, we hope Thou wilt add Pardon to thy Gift of Repentance.

Pity, O Lord, the Miſeries of the broken Spirit. Thou that heareſt their Cries, relieve their ſorrows.

Give all thy Faithful Reſt and Conſummate their Bliſs: let the light of thy Countenance ſhine upon them for ever.

Haſt Thou not ſaid, O Lord of Glory; behold I come quickly, and my Reward is with me?

So come, Bleſſed Lord, with all thy holy Angels, and the bright attendance of rejoycing Saints,

So come: ſo call us to thy ſelf, the Trophies of thy Victory, and veſt us in the promis'd inheritance.

Salvation to our God, which ſitteth upon the Throne, and to the Lamb for ever.

PSALM.

We are heirs of Hope.

COmfort your ſelves, O ye faithful, in that ye are Heirs of Hope; let no Adverſity deſtroy your Confidence.

Does

Does our Lord defer a while? expect, and be ready:

He will ſurely come, he will not tarry

Wait his leiſure; for, yet a little while and he will bring relief: He cometh, and his Reward is with him.

He juſtly ſtays to puniſh your neglect of his often Calls: he ſtays to indulge your practice of patient continuance in well-doing:

He mercifully ſtays till our Souls are prepar'd and able to bear the ſplendor of his Preſence.

Without preparation who may abide when he appeareth, like the Refiners Fire to judge, and purifie the Earth?

To the Righteous will he graciouſly unvail his Glories, and our Eyes ſhall ſee him as he is.

All our great Hopes ſhall be fulfill'd in his Preſence, and our long expectation abundantly rewarded.

We ſhall remember our Afflictions only as the way to Felicity, and the thoughts of our paſt labours, ſo recompenc'd, how will they delight us?

The delay of our Joys ſhall mightily improve them, and every thing will conſpire to perfect our Happineſs.

Bleſſed are the dead, which die in the Lord; for they reſt from their labours, and their works follow them.

Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercies, hath begotten us again to a lively Hope by the Reſurrection of Jeſus Chriſt from the Dead to an Inheritance incorruptible, and undefiled and that fadeth not away, reſerved in Heaven for you.

That God would assist, and accept our Preparation.

Tillotson.

Prostrate my self before Thee, most Gracious God and Merciful Father, in an humble Acknowledgment of my Unworthiness, and insufficiency of my self, for any thing that is Good. I am sensible that without Thee I can do nothing; and therefore humbly implore thy Gracious Assistance, and Acceptance of my Endeavour to prepare my self for the worthy receival of the Sacrament of the Body and Blood of thy dear Son. Stir up I beseech Thee such Affections in me, and Fill thy Soul with such Meditations as are suitable to this occasion: Grant me such a lively sense of my Sins, and the Sufferings of my Blessed Saviour for them, as may affect my Heart with a deep sorrow for, and a lasting displeasure against them, and may effectually engage me to Live to Him who died for me.

To prepare our Heart for, and make us Partakers of the Benefits of the Holy Sacrament.

T.

Come to Thee, O Lord my God; from whom are the Preparations of the Heart, and the good disposition of our Minds for thy worship and service. Fit me, O Lord, by hearty Contrition for my Sins, and a sincere Resolution of a better course, to approach thine Altar. Accept of the expiation which thy Son hath made of all my transgressions by the Sacrifice of himself, as of a Lamb without spot or blemish. And let the remembrance of his bitter sufferings engage me to love and serve him for ever, who laid down his

Life for me. Cleanſe me, O Lord, from all filthineſs of Fleſh and Spirit; that I may be a real Partaker of thoſe Benefits which are repreſented in the Sacrament of Chriſts Body and Blood. Strengthen all good Reſolutions in me; and enable me by thy Grace, faithfully to perform the Conditions of that Covenant which I made in Baptiſm, and intend to renew at the Holy Table; by dedicating my ſelf entirely and for ever to the ſervice of my Redeemer. To him be Honour and Glory, Praiſe and Thankſgiving, and Love and Obedience for ever, and ever. *Amen.*

¶ *For Grace to enable one to* reſolve, *and* do *better*; *to be uſed after Confeſſion.*

AND now O Lord, in Confidence of thy great Mercy to all that are truly Penitent, and ſincerely reſolve to do better; I moſt humbly implore the Aſſiſtance of thy Holy Spirit to enable me to reform whatever has been amiſs in my Temper and Diſpoſition of Mind, or in any of the Actions of my Life. Grant me the Power to know my Duty, and the Heart and Will to practice it. Vouchſafe me the continual Preſence, Direction, and Comforts of thy Holy Spirit; whereby I may be diſpoſed and enabled to do thy will chearfully, and with patience and contentedneſs to ſubmit to it in all things. Endue me, O Lord, with the true Fear and Love of Thee, and with a prudent Zeal for thy Glory. Encreaſe in me the Graces of Charity and Meekneſs; of Truth, and Juſtice, and Fidelity. Give me Patience and Humility; and a Firmneſs of Spirit to bear every Condition with equality of Mind.

Enable

Enable me, O Lord, by thy Grace to govern all my Desires by Temperance and Purity, and meekness of Wisdow; setting Thee always before me. Purifie my Soul from evil thoughts; from Pride and Vanity, and immoderate self Love, and obstinate self Will; and from all Malice and Envy.

Make me to Love Thee, as I ought, above all Things; and let the Interest of thy Glory be always dearer to me, than my own Affections, Profit or Reputation, or any Temporal Advantage whatsoever. Subdue in me the Evil Spirit of Wrath and Revenge, and dispose my Heart patiently to suffer all Reproaches and Wrongs; and keep me ready, not only to forgive, but to return Good for Evil. Confirm me O my God in all these; and do Thou keep it for ever in the purpose of my Heart, to perform them to the utmost of my Power. All which I humbly beg for thy Mercies sake in Jesus Christ.

¶ *Prayer before the Sacrament.*

Patrick.

O Most Holy and ever Blessed God, who dwellest in that Light which no man can approach; but in thine Infinite Goodness hast condescended to shew us thy Glory by manifesting thy self in our Flesh, so that our weakness may look upon Thee and live: I thy poor Creature encompassed with Darkness, adore, as I am able that unspeakable Love; although at the same time I have just reason to tremble even at the presence of my humblest Saviour, and to be afraid when I have before mine Eyes the tokens of his Goodness. For, alas, I have not rejoiced in the Light of his Go-

ſpel, nor ſettled my Hope and ſatisfaction in his precious promiſes, as I ought to have done. A great part of my Life, with ſorrow I acknowledge, hath held but little Conformity with the Faith which I profeſs. How little have I been concerned for the honour of Religion, and the good, and enlargement of thy Church? I have not glorified Thee with Body and Spirit as if I beleived the Reſurrection of the Dead, and Life Everlaſting. How ſhall I ſtand in the great Day, which I have ſo little thought of? whither ſhall I go, when the Remembrance of my Saviour is ſo ſad and afflicting? It is ſome ſmall Comfort to me, that I am a little confounded, and aſhamed in my own thoughts. Do Thou, O Lord, pierce my heart with a more mortifying ſenſe of what I utter with my Lips: work in me the true, Godly ſorrow whoſe fruit is Repentance. For it is not thy Pardon only which I deſire; but that I may be thoroughly renewed and changed in my Mind: I long for a ſtrong and ſettled Apprehenſion of Thee, to overawe and rule me in every thought, word, deſire and action of my whole Life; For a ſtedfaſt love to Thee, that may incline me willingly, and cheanfully to obey; and, for an active Hope in Thee, which may conſtantly excite me to *puriſie my ſelf, even as Thou art pure*. Accept moſt loving Father of theſe Intentions; Meet them at thy Holy Altar, where I am going to renew my Covenant with Thee; and viſit me from above with a more plentiful effuſion of thy Holy Spirit, to confirm and ſtrengthen me in all Goodneſs; that I may ever hereafter walk before Thee with a perfect heart in newneſs of Life. As Thou haſt invited me to that holy Feaſt in remembrance of

thy

thy Sons Paſſion, ſo diſpoſe my Soul to approach it with ſuch Devotion, that I may know and feel, that Jeſus who died for me, is *alive from the Dead, and liveth for evermore*: and that he is an eternal Fountain of Life, and ſtrength; of Comfort and refreſhment to all thoſe that by him believe in God. In his moſt powerful name I ſue unto Thee, for all that is comprehended in his own holy words.

Our Father &c.

¶ *Prayer before the Sacrament.*

Patr.

O Moſt holy and ever bleſſed Lord of Heaven and Earth; the great Authour of Good to all thy Creatures; and to us above the reſt, of all others the moſt unworthy of thy Loving Kindneſs; as it is my duty to admire, adore, and worſhip Thee; ſo alſo does it become me to debaſe my ſelf before Thee; becauſe all that I ſpeak in thy Praiſe declares my Ingratitude to Thee my Creatour and conſtant Benefactour. Though I have taſted of thine abundant Goodneſs every moment, how late was it before I ſeriouſly thought of my Obligations to Thee? Now that I ſee thou haſt ſent thy Son, *the expreſs Image of thy Perſon among us*, how great a ſtranger am I ſtill unto Thee? I have been too willing to receive but ſmall benefit by his appearing; to content my ſelf with a little meaſure of that Purity, Wiſdom, and Goodneſs which he came to impart unto us. For ever adored be thy infinite Charity, who art not willing to looſe us who are ſo ready to abandon our own ſafety. Bleſſed be the exceeding abundance of thy Grace in Chriſt Jeſus, which continues to invite our approaches, when we ſo little eſteem

the Riches of the high Privilege of being called unto thy Table. The marvellous greatneſs of thy Forbearing Mercy, if nothing elſe, will, I truſt, incline my Heart to Love thee above all things. Thou haſt often convinced me, praiſed be thy Goodneſs, that 'tis impoſſible for me to be happy, without firſt having the Image of thy Son renewed in me in *Righteouſneſs* and true *Holineſs*. Thou haſt wrought many ſtrong Reſolutions in my Soul to be guided by thy unerring Will; and I have felt the Comforts of a pure, humble, meek, peaceable diſpoſition of Heart. Perfect, O Good Lord, what Thou haſt wrought in me; that all the pious Inclinations of my Soul, may ſettle in a firm and laſting habit of well doing. Our Righteouſneſs, I know, cannot profit Thee; but thou delighteſt to Communicate thy ſelf to thoſe who think it the greateſt treaſure to be enriched with thy Wiſdom, and to be *made partakers of a divine Nature*. O Thou, who haſt given me this knowledge; who haſt given me a reſolution to chooſe Thee for my Portion, complete my happineſs by rendring me exactly conformable to thy Bleſſed will. And grant that I may love Thee ſo much, as to feel it a ſatisfaction when I croſs my own deſires to fulfil thy Good pleaſure. O that it may be a comfort to me to be able to deny them; and that I may account it the greateſt Victory to overcome my ſelf for thy ſake O Lord.

¶ *Another.*

O Eternal God, the Lord of Life, and Health and all that thereunto appertain; it is of thy great mercy that I am not groaning upon the Bed

of Sickneſs; but invited to feaſt at thy holy Table. I might have loathed even the ordinary Food of my Body, and thou repeateſt the Opportunity, and ſome Appetite to receive the precious nouriſhment of my Soul, the bread of immortal life. Adored be thy Patience, and Long-ſuffering to Sinners. For ever magnified be that Grace which gives me the leaſt hope in Thee, and preſents me with another opportunity of humbling my ſelf in thy preſence of intreating thy favour; of deprecating thy Anger, and vowing my ſelf again to the ſervice which I have convenanted to pay thee. Have mercy upon me, Gracious Lord; according to the multitude of thy Mercies in Chriſt Jeſus, blot out all my Iniquities. I have not offended Thee beyond *the height, and depth, and length, and breath* of thine incomprehenſible love in him declared to us. And there is ſtill remaining in my heart ſome eſteem of that Love, and an inclination to return it; with a hearty deſire to be ſanctified throughout, in Body, and Soul, and Spirit, through the more *perfect renewing of the Holy Ghoſt*. That renewing Virtue from above I moſt humbly wait for, and earneſtly deſire to be more abundantly poured on me. Deal with me according to mine unfeigned Reſolutions to ſtudy to *purify my ſelf, even as thou art pure*; to walk before Thee hereafter in all Sobriety, Righteouſneſs, Humility, Meekneſs, Peaceableneſs, Charity; endeavouring to perfect Holineſs in thy Fear. Vouchſafe me ſome Earneſts of this Grace when I preſent my ſelf before Thee to commemorate the Death of thy Son Jeſus, who was bruiſed for our Tranſgreſſions. Repleniſh my Soul with Holy Thoughts; lift me up in Heavenly Meditations;

and

and fill me with a multitude of devout Affections; that I may be able hereafter to do, and suffer all things for his sake; and never forget how good he is; how good I have resolved to be.

¶ *Prayer before the Sacrament.*

Patr.

O Most mighty Lord, the *High and holy One*, who possessest Eternity, and whose Majesty is enthroned in the midst of all the Heavenly Host; who are continually celebrating the Praises of thy Name, which is Glorious through the Vast Extent of Created Nature. If Thou shalt graciously shine upon my approach to thy Table; filling me with the Joys, of Faith, and Love and *holy Hope*, I shall account that day the beginning of eternal Life. But I have little reason to expect I should be so highly favoured by Thee, who have so often forgot the Fear and Reverence I owe to Thee my Creatour; the Dutiful Affection I owe my Redeemer, and been too disobedient to the many good Motions of the Holy Spirit of Grace. I have been apt to think, that if I knew Thee as the Angels do, I should be inflamed with the Zeal of Heaven; whereas now that Thou hast revealed these things to us, which the thoughts of the Seraphim entered not into; and hast sent thy dear Son to take upon him our Nature, and not that of Angels; and to open to us the Gate of everlasting Life; I have not loved Thee even with the Love of Men. But thy Gracious Pardon O Lord is humbly intreated; Thou knowest that 'tis the hearty desire and study of my Soul, that I may attain to that high pitch of excellency, to love thee above all things, and that my Affections may flow continually

continually in a free, ingenuous, and chearful Obedience to every one of thy Commands, which are holy, and juſt, and good.

Iam ſenſible how much, and how often I fall ſhort of my own deſires and reſolutions; and therefore, I look up unto Thee with an humble Faith for thy Preſence with me; that the thoughts of thy Commandments may be always attended by a glad Reſignation of my ſelf to be governed by them; and that the Paſſion of the Lord Jeſus, ſet before my Eyes in the Symbols of Bread and Wine, may render my Heart an offering holy, and acceptable to Thee for ever. Vouchſafe, moſt Gracious Father, to aſſiſt the fainteſt, but ſincere endeavours of my Soul to pleaſe Thee; to encourage every good inclination; to poſſeſs and fortifie me againſt the moſt importunate Temptations; and to enable me to ſubdue the ſtrongeſt Oppoſitions to thy Divine Will; to exerciſe Charity, *poſſeſs my Soul in patience*, and *pray without ceaſing*, and in every thing to give thanks, which is thy will in Chriſt Jeſus concerning me. Sanctifie, O Lord, the greateſt worldly bleſſings to me; ſupport me under the heavieſt Afflictions; fit me for the moſt ſudden, or lingring departure out of this world, by diſpoſing me to eat this Bread of Life in ſuch a manner as I ought, and making me Partaker of the Benefits of his Paſſion whom I worthily remember, and in whoſe Name, and Words I make up the Defects of theſe my Prayers.

Our Father &c.

¶ *Additions*

¶ *Additions upon Chriſtmas Day.*

O Eternal God, the Sovereign Lord of all Creatures; who art before all things, and on whom they all depend; I acknowledge my ſelf never more unjuſt than when I do not render Thee all Honour, dutiful Affection, Adoration, and ſervice, moſt freely, chearfully, and frequently. Numberleſs are the Bleſſings which thine overflowing Bounty largely pours upon thy Servants; but this is the ſurpaſſing height of thy Love, that Thou waſt pleaſed to permit thy Son to aſſume our Nature into an inconceiveable nearneſs to his own; and ſend him to ſeek, and to ſave thoſe whoſe delight was to be loſt. I adore thy amazing Condeſcenſion, O Bleſſed Jeſus, who art not aſhamed to call us Brethren. Bleſſed be thy Goodneſs, *that in all things Thou waſt made like unto us; that Thou mighteſt be a merciful High Prieſt to make Reconciliation for our ſins.*

We are not worthy Thou, O Father, ſhouldſt look upon us, and behold Thou wert pleaſed to dwell in our Nature by Jeſus Chriſt; and to ſend him in the likeneſs of ſinful Fleſh; that by a Sacrifice for ſin he might condemn it. I ſee, O Lord, in that Sacrifice, how hateful ſin was to Thee, even when Thou ſo lovedſt us; and therefore, am flying to the Horns of thy Sons Altar to renounce utterly every Evil way. Accompany me, O God, by that mighty Spirit through which he was conceived, and offered himſelf without ſpot unto Thee: that I may be made conformable to him in every thing, and offered up intirely, a whole burnt offering, Soul and Body, and Spirit, to be ordered,

ordered, and diſpoſed of according to his good pleaſure. Let my whole life be a conſtant imitation of him, and let him in all his Virtues be formed in me. O that Riches may never make me forget my ſelf, nor Poverty tempt me to forget Thee; that Health may not make me ſecure and confident, nor ſickneſs ſeparate me from Content; but that I may be patient in all Adverſities: Religious, and thankful in Proſperity: and go thorough fulneſs, and emptineſs, honour, and diſgrace, good Report, and evil Report with the ſame evenneſs of Mind, till I come to receive the Recompence of a faithful Servant of Jeſus Chirſt, at the great Day of his appearing. In whoſe moſt powerful Name I continue my Addreſſes unto Thee, ſaying as He hath taught me.

Our Father &c.

¶ *An Acknowledgment, in the words of Scripture, to be uſed at* Eaſter. Patr.

LOrd, Thou art God which haſt made Heaven and Earth, the Sea, and all that in them is; who by the Mouth of thy ſervant David haſt ſaid; Thou art my Son this Day have I begotten Thee; and, I will give Thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion. Thy word is true from the beginning. For ever, O Lord, thy word is ſettled in Heaven. Thy Faithfulneſs is unto all Generations. For Thou haſt ſent thy Holy Child Jeſus, and declared him to be the Son of God with Power, by the Reſurrection from the Dead. Though he was Crucified through weakneſs, yet he liveth by the Power of God. Thou wouldſt not let thy Holy

one

one ſee Corruption; but haſt made known to him the ways of Life. Thou haſt given him power over all Fleſh, that He ſhould give eternal Life to as many as Thou haſt given him. Adored be thy Eternal Love, which appeared in the ſufferings of Chriſt, and the Glory that followed after. Adored be thy Love which hath given us a lively hope through the Reſurrection of Chriſt Jeſus, who hath brought Life and Immortality to light; being the firſt Fruits of them that ſlept, and the Reſurrection, and the Life. I rejoyce in the Conſolation which Thou haſt ſent unto us; and that we in the Ends of the Earth are become his Inheritance. I praiſe Thee, I bleſs Thee, I moſt heartily devote my ſelf, to the Obedience of Jeſus, as it is meet, right, and my bounden Duty. For to this end, Chriſt both died and roſe, and revived, that he might be Lord both of the Dead, and Living. I reverence his Sovereign Authority: I ſubmit to his Laws, and depend upon his good Providence. I refer my ſelf in all things whatſoever to his holy will; deſiring nothing more, but that whether I live or die, I may be the Lords. O that thy Spirit which raiſed up Jeſus may dwell in me, guide me, and govern me: that Thou who raiſedſt up Chriſt from the Dead mayſt alſo quicken my mortal body by thy Spirit dwelling in me. And, O that the reſt of the world might in like manner become his Poſſeſſion, and all with one mind, and one mouth glorifie Thee, the God and Father of Jeſus Chriſt, who is the Faithful Witneſs, and the Firſt begotten of the Dead, and the Prince of the Kings of the Earth; to whom be Glory, and Dominion for ever, and ever. *Amen.*

On Aſcenſion Day. Patr.

O Eternal Majeſty of Heaven and Earth, I am aſtoniſhed at thy Goodneſs to us Men: I have neither words, nor thoughts befitting the inestimable Bleſſings Thou beſtoweſt upon us. Thou art inceſſantly adored by Myriads of Angels, Thrones, and Dominions, and nevertheleſs humbleſt thy ſelf, the bright Object of Angelical Hymns, to behold the Praiſe offered Thee upon Earth. Thou, the King of Univerſal Nature, to whoſe will all things muſt conform; intreateſt that Duty from us men, which Thou mayſt Command: Thou takeſt it kindly when we give Thee thy own; and rewardeſt us for that which by thy Grace only we can perform; and pardoneſt alſo when we fall ſhort in our performance; and giveſt Repentance that Thou mayſt receive us to Favour; and haſt ſent no leſs a Perſon than thy only Son to obtain our Pardon; exalting him at thine own Right Hand that he might be a Prince, and a Saviour to us. Great is thy Love O Lord, and paſſes the narrow limits of our Underſtanding. The higheſt of our Praiſes is moſt heartily to acknowledge, that Thou art far exalted above all Bleſſing and Praiſe; and our moſt grateful Acknowledgments are to be ſenſible of the weakneſs of our Love when advanced to its greateſt Pitch and elevation.

Before Thee, O Lord moſt High, I humbly proſtrate my ſelf; deſiring Admiſſion to thy Holy Table; that I may ſolemnly adore the Riches of thy Grace, declare thy Name among the Saints, and beg forgiveneſs for my unworthy returns to

ſuch

ſuch amazing Love; to bleſs Thee for the gracious Terms of Reconciliation; declare my belief of thy Promiſes, and acknowledge thy Goodneſs in aſſuring me of their Truth by the Aſcenſion of our Bleſſed Saviour. Bleſſed be the Lord who hath rewarded his Obedience, with ſuch Honour, Authority, and Dominion, that we might be encouraged to follow his ſteps; depend upon his Power, and have a ſettled hope of Immortality by him. I rejoyce in the Glory Thou ſhareſt with the Father of all; O Lord Jeſus, whoſe Throne is for ever and ever. O that it were given me, when I preſent my ſelf before thy Altar, ſo to aſcend up in Thought, deſires and Reſolution to Heaven where He reigns in everlaſting Glory, that when the Neceſſities of Life call me down to converſe with things below, I may look upon them as Objects of my Contempt, as proofs of my Virtue, as incitements to praiſe Thee, Parent of Good; as occaſions to manifeſt how much I love Thee, by plucking out even the right Eye in compliance with thy Sovereign will. Parent of Good, O that I may hate every name of Bleſſing that will not permit me to love Thee better than it ſelf. And O Bleſſed Jeſus, may I, and all others this day experience the *Life Thou haſt in thy ſelf*; the *Power that is given Thee in Heaven and Earth*, by their effect upon our Souls. Inſpire us with might, and ſtrength to do that which we cannot but deſire; to make good our high Purpoſes, and execute our Vows; lifting up our hearts to Heaven, and cauſing us to live above love of Riches, Honours or Pleaſure. O that we may ever demonſtrate our Beleif of thy Aſcenſion, by the improvement of thoſe Graces Thou ſendeſt down by

by the Comforter; that all Temptations may only present us with something to overcome, and all the snares of the world only afford us occasions of fresh Victory. *Amen Lord Jesus.*

¶ *The Thanksgiving and Prayer afterwards.*

Patr.

I Cast my self down before Thee, O Lord, in the deepest humility of Soul; to worship and praise Thee, together with all the Heavenly Host, saying: *Holy, holy, holy, Lord God Almighty*; Heaven and Earth are full of thy glorious Goodness. Thou art the Joy of all those happy Creatures above, who continually behold the brightness of thy Glory, and thy Presence, and the light of thy Countenance; bring Heaven upon Earth to us thy Servants, whom Thou admittest thus near unto Thee. *Glory be to God in the highest*, who to all other Blessings hath added the Gift of his dear Son, and delivered him up for us all. Glory be to the Son of God, *the Prince of Peace*, who hath reconciled the Father unto us, and left us Memorials of himself, and certain Pledges of his never failing Love. And thanks be to the Holy Spirit of Grace, the Power of the Highest, whom our Great Redeemer sends to countervail the loss of his Presence; which draws us unto God, inflames us with his love, and raises up our heart towards Heaven; and, Blessed, for ever Blessed be thine infinite Wisdom, Power, and Goodness Almighty Father, which all the world proclaims unto us, and which Thou hast more particularly manifested in Christ Jesus. O that I may ever think of Thee, ever seek Thee, ever speak of thy Goodness, and esteem my self happy in being of Thee accepted, the Possessour

of

of Heaven and Earth. It is the ſerious purpoſe of my Heart to cleave to Thee; and to ſpend my days in humility, and heavenly mindedneſs; in prayer and temperance; in works of Juſtice and Mercy; in doing of Good, and forgiving Evil; in meekneſs, and peaceableneſs, content of mind; and all other the fruits of thy Holy Spirit the Comforter. And therefore, I humbly wait on Thee, O Father of mercies, for the continued aſſiſtance thereof; that I may be able to *ſhew forth the Virtues of Thee, who haſt called me out of darkneſs into thy marvellous light. Now, to him that is of power to eſtabliſh me, according to the Preaching of Jeſus Chriſt, to God only wiſe be Glory through Chriſt Jeſus for ever*

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WE beſeech Thee, O Lord, of thy Goodneſs to accept of the high Praiſe, and hearty thanks we offer unto Thee, for thy wonderful Graces, which Thou haſt declar'd in thy Saints, and afforded our imitation from the beginning of the World; who have by thine aſſiſtance ſhined forth as Lights in their ſeveral Generations, Patriarhs, Prophets, and Martyrs; whom we commemorate with honour and gladneſs of heart; and for whom, with all other thy happy Servants our Fathers and Brethren, more eſpecially —— who departed this life in thy Faith, and Fear: We laud, and magnifie thy glorious Name; humbly beſeeching Thee, that we may have Grace ſo to follow their bleſſed Examples, in Godlineſs of Life, and Faith unfeigned; that, at the Laſt day We may together with them attain to the Reſurrection of the Juſt. Grant this, O Father, for Jeſus Chriſt his ſake, our only Mediator, and Advocate. *Amen.*

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